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## BAPTIST MISSIONARY MAGAZINE.

Vol. 16.

June, 1836.

No. 6.

## American Baptist Board of Foreign Missions.

## TWENTY-SECOND ANNUAL MEETING.

*Hartford, Con., April 27, 1836.*

The Board met, at 10 o'clock, A. M., at the meeting-house of the First Baptist Church.—Present,

Rev. DANIEL SHARP, D. D., *First Vice President.*

Rev. NATHANIEL KENDRICK, D. D., *Second Vice President.*

Rev. FRANCIS WAYLAND, Jr., D. D., *Fourth Vice President.*

Rev. WILLIAM T. BRANTLY, D. D., *Sixth Vice President.*

Rev. BASIL MANLY, *Seventh Vice President.*

Rev. LUCIUS BOLLES, D. D., *Corresponding Secretary.*

JAMES D. KNOWLES, *Recording Secretary.*

HEMAN LINCOLN, Esq., *Treasurer.*

LEVI FARWELL, Esq., *Assistant Treas'r.*

Rev. SPENCER H. CONE,

Rev. ARCHIBALD MACLAY,

Rev. JOHN L. DAGG,

Rev. JONATHAN GOING, D. D.,

Rev. ELON GALUSHA,

Rev. NATHANIEL W. WILLIAMS,

Rev. ROBERT E. PATTISON,

Rev. HENRY JACKSON,

Rev. IRAH CHASE,

Rev. ELI BALL,

Rev. JAMES H. LINSLEY,

Rev. JOSEPH A. WARNE,

Rev. CHARLES G. SOMMERS,

Rev. BARTHOLOMEW T. WELCH, D. D.,

Rev. WILLIAM R. WILLIAMS,

Rev. JOHN WAYLAND,

Rev. OREN TRACY,

Rev. ELI B. SMITH,

Rev. DUNCAN DUNBAR,

Rev. GUSTAVUS F. DAVIS, D. D.,

WILLIAM COLGATE, Esq.,

Mr. CHARLES L. ROBERTS.

The President of the Board being absent, Rev. Dr. Sharp, the First Vice President, took the chair.

Rev. Dr. Kendrick prayed.

*Resolved*, That ministers of the Gospel present, who are not members of the Board, be invited to take a seat, and participate in the deliberations.

The following brethren reported their names:

Henry Archibald, Jacob H. Brouner, John Cookson, D. D. Pratt, F. A. Willard, J. H. Baker, Horace Seaver, Sidney S. Carter, B. Cooke, A. Gates, B. Manning, C. O. Kimball, I. T. Hinton, D. Ives, M. Bolles, John Paine, G. Phippen, Gibbon Williams, J. M. Graves, Erastus Denison, S. S. Cutting, F. Bestor, H. Wooster, S. S. Nelson, Frederick Wightman, William Bentley, B. Stow, R. H. Neale.

The Annual Report was then read by the Secretary.

*Resolved*, That the Report be accepted; and that it be referred to the Committees, which shall be appointed on the several missions, and other subjects mentioned in the Report.

The Treasurer read his Annual Report.

*Resolved*, That the Report be accepted, and published.

A letter was read from the Rev. Mr. Brigham, on behalf of the Board of Managers of the American Bible Society, communicating certain resolutions recently adopted by that Board, in regard to translations of the Scriptures, and informing the Board of an appropriation of \$5000.

*Resolved*, That these communications be referred to a Committee of seven members.

Adjourned till half past two o'clock. Dr. Brantly prayed.

*Wednesday afternoon.*

The Board met.—Rev. Mr. Smith prayed.

*Resolved*, That a Committee of three be appointed to make arrangements for the devotional services of to-morrow evening; and that Messrs. Davis, Bolles and Lincoln be the Committee.

The following Committees were appointed:

*Committee on the Burman mission*—Messrs. Kendrick, John Wayland and Tra y.

*Committee on the Indian stations*—Messrs. Dagg, N. W. Williams and Smith.

*Committee on the African mission*—Messrs. Maclay, Ball and Linsley.

*Committee on Publications*—Messrs. Welch and Pattison.

*Committee on the Siam mission*—Messrs. Galusha, Ball and W. R. Williams.

*Committee on the Assam mission, and on new stations*—Messrs. Going, Warne and Sommers.

*Committee on the missions in France and Germany*—Messrs. Chase, Jackson and Roberts.

*Committee on the communications from the Board of Managers of the American Bible Society*—Messrs. Cone, Manly, Colgate, Farwell, Brantly, Knowles and F. Wayland, Jr.

Adjourned till nine o'clock, to-morrow morning.—Rev. Mr. Maclay prayed.

In the evening, the annual sermon was delivered at the First Baptist meeting house, by Rev. Elon Galusha, from Luke x. 2: "Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

*Thursday morning, April 28.*

The Board met.—Rev. Mr. Ball prayed.

The Committee on the Indian stations reported, that they had examined those parts of the Annual Report, which relate to the Indian stations, and had no suggestions to offer.

*Resolved*, That the report be accepted.

The Committee on the African mission reported, "that they highly approved of the plans adopted by the Board for spreading the Gospel in Hayti and Western Africa. They find nothing left for them to suggest, and they wish only to express their earnest desire, that the same course may be prosecuted

by the Board, and crowned with the blessing of God."

The Committee on the communications from the Board of Managers of the American Bible Society, made the following

## REPORT:

The Committee, to whom were referred the communications from the Board of Managers of the American Bible Society, unanimously report:

That these communications present two subjects, for the decision of the Board:

1. Mr. Brigham, in his letter, dated March 25, 1836, states, that "on the 17th inst, at a meeting of the Managers, the sum of five thousand dollars was appropriated to the Baptist Board of Foreign Missions, to promote the circulation of the Scriptures, in foreign tongues."

This appropriation, however, was made in accordance with certain resolutions of the Board of Managers, adopted Feb. 17, 1836, one of which resolutions declares, "that, in appropriating money for the translating, printing, or distributing, of the sacred Scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in the society can consistently use and circulate said versions in their several schools and communities."—Another resolution declares, "that the several Missionary Boards be informed, that their applications for aid must be accompanied with a declaration, that the versions which they propose to circulate are executed in accordance with the above resolutions."

The Committee recommend to the Board the adoption of the following preamble and resolution:

Whereas this Board, at their Annual Meeting, held in Salem, in April, 1833, adopted the following resolutions:

"*Resolved*, that the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure Word of God in their own languages; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

"*Resolved*, that all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer, and diligent study, to ascertain the exact meaning of the original text; to express that meaning, as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated."

And whereas the Board still adhere firmly to these resolutions, as expressing, in their judgment, the only true principle on which translations can be made; and as uttering what they believe to be the decided opinion of the great mass of the denomination whom they represent: Therefore,

*Resolved*, that the Board of Managers of the American Bible Society be respectfully informed, that this Board cannot, consistently and conscientiously, comply with the conditions on which appropriations are now made, and cannot therefore accept the sum appropriated by the Board of Managers on the 15th of March, 1836.

2. Mr. Brigham further informs the Secretary of the Board, that "it is in contemplation to send Bible agents to several of the large missionary stations abroad, to take charge of the interests of the Bible cause so far as the American Bible Society is concerned. It is designed, that the agent, in each case, be of the denomination to which the missionaries on the ground belong. Would it, Sir, be agreeable to your Board, to have such an agent sent to any of your stations?"

The Committee recommend the adoption of the following resolution:

*Resolved*, That in the present state of things, the Board cannot perceive, that the appointment of an agent of the American Bible Society, at any of their stations, would subserve any valuable purpose.

The Committee further recommend the adoption of the following preamble and resolution:

Whereas the Board have been impelled, by a conscientious conviction of duty, to decline accepting the appropriation of funds made, on certain conditions, by the Board of Managers of the American Bible Society; as the translation, printing and distribution of the sacred Scriptures in the languages of the heathen are vitally connected with the glory of God and with the salvation of men; and as the American Baptists enjoy great facilities for prosecuting this important work: Therefore,

*Resolved*, that our brethren throughout the Union be most earnestly requested, to adopt measures, in their churches, associations, missionary societies, or by any other suitable means, so to augment the funds of the Board, that the work of translating, printing and distributing the Word of God, in heathen tongues, may be prosecuted with diligence and energy, commensurate with the grandeur and surpassing importance of the enterprise.

S. H. CONE, *Chairman*.

*Resolved, unanimously*, That the report be accepted, and the resolutions adopted.

The Committee on the Siam mission made the following

#### REPORT:

The Committee to whom was referred so much of the Annual Report as relates to the Siam and Arracan missions, and those to the Chinese and the Telingas, believing it to have been the intention of their appointment, that they should not bring again in review before this meeting the various subjects of that document, unless some change should be deemed by them advisable, as to the plans suggested in the Report, or in its form, have accordingly examined all that portion of the Annual Report thus entrusted to their consideration, and would report, that they find no changes which it seems desirable to suggest, as to the shape which the Annual Report has already received, regarding these fields of missionary effort.

All which is respectfully submitted.

ELON GALUSHA, *Chairman*.

*Resolved*, That the report be accepted.

The Committee on the Missions to France and Germany, made the following

#### REPORT:

The Committee to whom was referred that part of the Corresponding Secretary's Report, which relates to France and Germany, recommend its adoption without amendment.

Were it not, however, for the great length of the Report as a whole, we should be disposed to enlarge somewhat on the missions to those countries. We are deeply impressed with the importance of prosecuting these missions vigorously. With new efforts in the department of the North, and in some other parts of France, we hope there will be new and enlarged efforts at Paris, which is so emphatically the heart of that populous kingdom. There, besides other means for attaining the objects of the mission, the PRESS can be most happily employed. But regular preaching, meetings for prayer, religious visiting, innumerable occasional conversations, suitable and timely attention to religious strangers, and correspondence with persons at a distance, must not be neglected. To do all that must be done there, so that we may reasonably expect the blessing of God, the laborious co-operation of several men at that station, is imperiously demanded.

At the same time, we are more and more convinced of the wisdom of the course adopted by the Board in relation to this mission, namely, that our main dependence, under God, for evangelizing France, must be on our native French brethren; and that our principal efforts should be directed to the most efficient instruction of those who may preach the gospel in its purity and



power to their countrymen, in their own language.

In regard to Germany, it is a signally favorable circumstance, that there is already in general circulation so faithful and excellent a version of the Holy Scriptures, as that of Luther; and the present state of the Mennonites, to say nothing of other considerations, calls loudly upon us for help.

The facts stated in the Report, we trust, will be sufficient to give our churches to feel, that, in relation both to France and to Germany, we are bound to thank God and take courage.

Respectfully submitted.

IRA H CHASE,  
HENRY JACKSON, } Committee.  
C. L. ROBERTS,

*Resolved*, That the report be accepted.

The Committee on Publications made the following

#### REPORT :

The only publication under the control and expressly designed to promote the interests of the Board, is the Baptist Missionary Magazine, a monthly periodical. The character of this work has been recently modified. While it will contain, occasionally, articles of general missionary interest, its pages will be principally occupied with accounts of the doings of the Society, and with the correspondence of the missionaries themselves. It is, therefore, to be in future strictly a Missionary Magazine. The reasons why it has assumed this exclusive character must be obvious to all. For while the Christian Review, which has recently risen under so favorable auspices, affords a better medium, through which to reach the public mind on all literary and religious subjects in general, the operations of the Board have become so extensive, as to require for future advancement, one periodical of suitable size and ably conducted. Such is the present character of the Magazine. We can recommend no alteration in its management at present, nor desire any other, than that which must arise from the increasing efficiency of the society itself—to contribute to which, we believe this periodical is an important auxiliary.

B. T. WELCH, } Committee.  
R. E. PATTISON,

*Resolved*, That the report be accepted.

The Committee on the mission to Assam, and on new stations, made the following

#### REPORT :

The Committee on the mission to Assam and new stations ask leave to report :

On the subject of the mission among the Shans, your Committee feel that they can

do little beside recommending the details contained in the Report of the Board to the consideration of the denomination throughout the land; and urging to vigorous effort to go up and possess the land, which that Report opens before us and invites us to occupy. According to the best judgment your Committee can form, there is presented before us, and we are distinctly and emphatically called upon to occupy for missionary operations, a country containing a population, little if any less than 150,000,000. This people speak and read a language kindred to that in which the Bible is already translated, and in circulation, (viz. the Burmese,) so that it will require, not re-translation, but only some modification, to adapt it to their use. It appears probable that missionaries acquainted with the Burman language, may, in less than five years, (and perhaps in three) place the word of God in such a state of preparation for the Shans, as it required more than twenty years to prepare for the Burmese.

This field appears important to your Committee, also, as opening another door to the occupation of the Chinese Empire:—*not*, perhaps, immediately by the missionaries of the Board, though ultimately by them,—but by the Shans themselves, who have considerable intercourse with the Chinese, in the western part of the Empire.

So important, indeed, does this field appear to your Committee, that if, in order to its cultivation, it were necessary to relinquish the ground we at present occupy in India, they are inclined to think such relinquishment would be duty. No such necessity, however, exists;—no:—we would hold all the ground which has been gained by labor, and suffering, and prayer; and would labor and suffer and pray that we may speedily be put in possession of that which now invites our entrance. Your Committee trust the acting Board will be prompt and vigorous, in their efforts, in this direction; and they feel assured that the prayers and contributions of the Churches will not be wanting, by which they shall be directed and sustained.

Having adverted to the subject of contributions, your Committee feel constrained to remark, that as Providence has opened before us, and rendered accessible to the gospel by our means, a sphere of operations, four or five times as extensive as that already possessed, and a population, even ten times as great, it would be distrust of that Providence, to refuse to occupy it; and ingratitude to the Giver of all our possessions, should we withhold from this enterprise such a portion of the property of which He has made us stewards, as is requisite to enable us to occupy it. Let the minds of our denomination be suitably enlightened, and let suitable appeals be made to them, and your Committee have the fullest confidence



that adequate funds will be forth coming:—a deficiency of \$20,000 in the receipts during the past year, to the contrary notwithstanding.

JONA. GOING, *Chairman.*

*Resolved*, That the report be accepted.

Adjourned, till half past seven o'clock, this evening.—Rev. Mr. Manly prayed.

*Thursday evening.*

The Board met.—Rev. Mr. Kimball prayed.

As this meeting was designed to be public, and a large audience were convened, a brief statement of facts concerning the missions, was made by the Corresponding Secretary, after which, the following resolution, moved by the Rev. Dr. Wayland, and seconded by the Rev. Mr. Manly, was adopted:

*Resolved*, That as the fields to be occupied by this Board are multiplying, and as the success of missionary efforts depends entirely on the blessing of God, it is recommended to the friends of the cause, fervently to pray for the *special outpouring* of the Spirit on every missionary station.

The following resolution, moved by the Rev. Dr. Brantly, and seconded by the Rev. Mr. Cone, was adopted:

*Resolved*, That the increased demands on the treasury, to sustain the efforts of the Board, should be promptly and cheerfully met by increased liberality.

Able and impressive addresses were delivered by the brethren who moved and seconded the preceding resolutions.

Adjourned till eight o'clock, to-morrow morning.

*Friday morning, April 29.*

The Board met.—Rev. Mr. Warne prayed.

A letter was presented from the Rev. Dr. Chaplin, of Willington, Can., one of the Vice Presidents of the Board, apologizing for his absence.

The Committee on the Burman mission made the following

#### REPORT:

Your Committee have read with deep interest that part of the Report of the Cor-

responding Secretary, which embraces the Burman mission, and are gratified in saying, that they view it as embodying, clearly, a series of facts, which present the leading features and progress of the Mission in a very cheering and imposing light.

The perusal of the paper by the Committee, constrains them to express their admiration at the indefatigable labor of your missionaries, whom they cannot but regard as second scarcely to any, among those who have poured out their lives for the salvation of the heathen. And when in this connection, they remember the revised version of the Bible in the Burman language—the translation of a part of the New Testament in the Karen dialect—the efficient operation of the Tract system, now so extensively felt; together with the powerful agency of the press, brought to bear so happily upon this branch of Christian effort—and the numerous Stations already established—when your Committee remember these things, they are filled with no ordinary emotions of gratitude to God, for his signal blessings upon this Mission; and feel justified in urging this Board and the denomination to more vigorous exertions, in carrying forward this moral enterprise.

NATH. KENDRICK, }  
OREN TRACY, } *Committee.*  
JOHN WAYLAND, }

*Resolved*, That the report be accepted.

The following preamble and resolution were adopted:

Whereas the facilities for giving the knowledge and the blessings of the gospel are already great and rapidly increasing; and whereas among the large number of young men, anticipating and preparing for the Christian ministry, but few comparatively are offering themselves as missionaries to the heathen: Therefore,

*Resolved*, That it be recommended to the Baptist churches, in the United States, to make the increase of missionaries to the heathen, a subject of special prayer.

Adjourned.—Rev. Mr. Dunbar prayed.

J. D. KNOWLES,  
*Recording Secretary.*

## TWENTY-SECOND ANNUAL REPORT.

The events of another year renewedly admonish us to do with our might, the work committed to our charge. The Rev. John S. Wilson, of Kentucky, one of the Vice Presidents of the Board, was called from his labors on earth, soon after the meeting of the Convention. Death has also visited several of our missionary stations, and removed from the scenes of their toils and sacrifices, to an early reward, the Rev. Samuel Aldrich, of the Western Cherokee mission, Mrs. Elizabeth Mylne, of the mission to Liberia, Mrs. Matilda C. Dean, of the Chinese mission, and the native assistants in Burmah, Taunah, Koon Doot, and Ko Sanlone. Other stations and missionaries have endured severe trials from persecution, sickness and bereavement. The Board are deeply sensible to the appeals which these afflictions of their missionaries make to their Christian sympathies, as those who suffer with them, and remember them unceasingly in their prayers. They also rejoice with them in the grace of God alleviating their sorrows, renewing their strength, and prospering the work of their hands.

In reviewing the operations of the Board during the year, we shall follow essentially the order adopted in our last Annual Report, beginning with the

### MISSIONS IN NORTH AMERICA.

#### *East of the Mississippi.*

#### OJIBWAS.

SAULT DE STE. MARIE—near the east extremity of Lake Superior, on St. Mary's river.

Missionaries, Rev. ABEL BINGHAM, Mrs. BINGHAM, Mr. JAMES D. CAMERON, licensed preacher; JUDSON BINGHAM and Miss NANCY BROWN, school-teachers. Native assistants,—*Shegud, Alexis Cadotte.*

During the year ending July 31, 1835, the state of the mission gradually improved. Some opposition was made to the Temperance reformation, so happily carried forward in former years, and several houses were opened in the neighborhood for the sale of intoxicating drinks. Those who had adopted the Temperance pledge, generally remained steadfast notwithstanding, and were determined to resist the desolating torrent. Public religious services were conducted as heretofore mentioned. The assembly at the Indian exercises continued small, but at the morning service, in English, there was a respectable audience, who generally appeared attentive. The members of the church also appeared well, with the exception of two who have since been excluded. In August and several succeeding months, a deep seriousness rested on the youth belonging to the mission family, and several evinced great solicitude to know what they must do to be saved. At the close of the year 1835, six persons had been added to the church, of whom five were by baptism. The present number of the church is 24, exclusively of some who have been dismissed, but who have not yet notified their uniting with other churches. Early in January Mr. Cameron and the native assistants visited the Indians who reside on islands in the immediate vicinity of St. Joseph's island in lake Huron, by whom they were generally received with great kindness, and their instructions listened to with encouraging interest. Near the close of the month, Mr. Cameron, in company with Shegud, made a second tour to the mouth of Tukwaminaw, or Tequimenon, on lake Superior, about 30 miles from the Sault, and thence to the northern borders of lake Michigan. Their stay at each place was short, in consequence of the extreme cold. They were treated, however, with uniform kindness, particularly by the Indians on lake Michigan, whom Mr. Cameron had visited the winter previous. Two of the chiefs of this band afterwards consulted together, and, as they said, finally concluded to embrace the Christian faith. Mr. Cameron contemplates visiting them again the ensuing winter. Their residence is Kizhekikaug, about 50 miles from Mackinaw. The place is the more important from the proximity of other bands of Indians, one, quite numerous, on an island near the opposite bank of the river, and another, distant about a day's journey; all of them accustomed, in some measure, to agricultural pursuits.

**Schools.** From the time of Miss Hill's return to Chicago, July 23, the day-school was chiefly in charge of Judson, son of Mr. Bingham, till the arrival of Miss Brown the 13th of November following. He appears to have been judicious and successful in the performance of his duties, and gives promise of permanent usefulness to the mission. Soon after the arrival of Miss Brown, the boarding-school was enlarged to 20 scholars, 13 boys and 7 girls. Four of those last received, were from Catholic families, and all, mixed-bloods. The Catholic influence seems to have gained no ground the past year. Several Catholic families of mixed breed were desirous of sending their children to the school, who could not be received. The whole number of scholars was thirty. The Sabbath school also averaged about thirty members.

At the last date, Feb. 9, "the mission never appeared, in some respects, more prosperous." Mr. Cameron had composed about 24 Ojibwa hymns, to be used in public worship, and was contemplating a revision of Dr. James's Ojibwa version of the New Testament.

## OTTAWAS.

THOMAS—on the north bank of Grand River, Michigan.

Missionaries, Rev. LEONARD SLATER, Mrs. SLATER; Miss MARY BOND, and Miss SARAH DAY, school-teachers.

Mr. Slater has continued the practice, as in former years, of holding daily meetings with the natives, beside meetings on the Sabbath. "One of our boys, named Abraham Faw," he writes, under date Aug. 13, "reads in the Indian Testament, every morning at sunrise, at the meeting-house in the village, where the brethren collect for worship. Every evening I attend, and read and expound the word of God. These evening meetings afford me much pleasure. After ringing the bell, 20 to 40 collect, and with eager attention listen to the word spoken." The meetings on the Sabbath were also interesting, from the apparent attention of the natives. Mokiehemeen, a native convert, was baptized April 26. One member of the church has died. The present number is 24.

Miss Bond and Miss Day arrived at the station Oct. 31. At that time many of the natives were absent on account of the prevalence of the small-pox, of which a large number had died. Soon after, Miss Bond opened a school for Indian children, and Miss Day a school in the white settlement on the opposite side of the river. Both have labored with much assiduity and encouraging success. The English school has numbered from 20 to 25 scholars, some of them from Catholic families. The largest number attending the Indian school was fifteen. "The children manifest a desire to learn," says Mr. Slater, "and the Indians encourage us to expect a large school the ensuing spring." The natives have recently removed to their sugar-camps, about six miles distant, and Miss Bond is designing to remain with them during their stay there, for the purpose of accelerating her progress in the language, and instructing the children when at liberty. Mr. Slater continues to maintain religious worship with them, and anticipates the pleasure of repeatedly visiting other villages more remote the present season.

## ONEIDAS, TUSCARORAS AND SENECA.

TONAWANDA—near Niagara, New-York.

Missionaries, Mr. JAMES B. ROLLIN, superintendent, Mrs. ROLLIN, and three assistants.

From the Report of the Baptist Missionary Convention of the State of New York, to whom the immediate care of this station belongs, and from other sources, we learn that in January last the school "was in a very prosperous state, consisting of forty native children, fed, clothed, and instructed in the mission family, and making good proficiency in learning." The church was also more flourishing than for some time past. Public worship was regularly maintained at the Indian meeting-house. Two had been recently baptized, and others were anxious about their eternal welfare. The number of natives in the church was eighteen.



## CHEROKEES.

VALLEY TOWNS—in North Carolina, with several out-stations.

Missionaries, Rev. EVAN JONES, Mrs. JONES, Miss SARAH RAYNER. Native assistants, Rev. John Wickliffe, Oganaya, preacher, Dsulawe, Dsusawala. Interpreter, David Foreman.

Mr. Sturgis retired from the station near the close of August.

The Board continue to receive very gratifying accounts of the prosperity of this mission. At the close of a series of meetings early in the year 1835, applications were made from seven different settlements for preaching, besides those statedly attended by the missionaries. Two of these places are 40 or 50 miles distant from Valley Towns, the others, from 16 to 30, and cannot be regularly supplied with preaching, but are visited occasionally. The places on which the greatest amount of labor appears to have been bestowed, aside from the principal station, are Oodeluhee, Galaneeya, Dseyohee and Tusquitty. At each of these stations, the word preached has been attended with the influence of the Spirit, and several have been converted to God and baptized. Protracted meetings have also been held repeatedly in the progress of the year, and with manifestly good results.

*Baptisms.* Previous to April 7, 1835, the whole number of baptisms at Valley Towns, had been 260. Of these 244 were Indians, 117 males and 127 females; 15 whites, and 1 black. 23 Indians had died, and 9 had been excluded, leaving the number of Cherokee members 212—102 males and 110 females. The whole number of the church, including whites, was 227. Since that date the number of baptisms have been, at Valley Towns, 29—Dseyohee, 4—Tusquitty, 1: dismissed, 23, to form a new church—excluded, 4—suspended, 2: nett increase, 5. Present number of the church, 232.

The baptism at Dseyohee was administered by Mr. Wickliffe. Mr. Jones, in giving intelligence of the same, under date Feb. 18, remarks, "A very few years ago, the vicinity of the scene of this evangelical ordinance was shrouded in the darkness of heathenism, and the administrator was himself a minister of the abominations and other mummeries of paganism in the same neighborhood. But the Sun of Righteousness has arisen, and his beams are penetrating the gloom and chasing away the darkness, and enlightening and purifying the minds of the people. The worship of God has supplanted the revelries of superstition, and the Christian Sabbath is hailed with joy, and ushered in with songs of praise to the Lord Jehovah." In a preceding communication Mr. J. had characterized the church generally, "as appearing to advance in the divine life. Many are quite humble, devoted Christians. Family worship is regarded as a sacred duty, and the fruits of family religion are frequently witnessed in the conversion of the children and other branches of professing families." The services of the native preachers are highly valuable, and special efforts are made to further their acquaintance with the oracles of God. At the last advices, two of the most efficient of their number, Mr. Bushyhead of Amohee, and Oganaya, had gone by appointment of the General Council of the Nation, to Washington, to adjust their national difficulties.

The Board have still under consideration, the expediency of supplying this station with a printing establishment. The demand for the Scriptures in Cherokee is increasing, and the advancement of the people in civilization will soon call for other useful books. The missionary at the station is well furnished with facilities for providing translations, and the native preacher, Mr. Bushyhead, is inferior to no one of his countrymen in the knowledge of the Cherokee language. Several Cherokee hymns have been prepared for the press, and a series of tracts is contemplated. The importance of providing a printing apparatus in this section of the Cherokee nation, provided they retain their present location for even a few years to come, is the more urgent, in view of the prejudice existing there against receiving books from the Arkansas.

AMOHEE—near Candy's Creek, about seventy miles from Valley Towns.

Native preacher, Rev. JESSE BUSHYHEAD.

A protracted meeting was held in this place early in September, attended by Mr. Jones and several of the native brethren. On the second day of the meet-

ing, Sept. 5, according to previous arrangements, a church was constituted of 23 members, and Mr. Bushyhead was chosen pastor. On the following day one was added to the church by baptism. The meeting was well attended, and much seriousness was manifested. "The prospect here," Mr. Jones states, "is very encouraging; and it can only be ascribed to the operations of divine grace, that, amid the present political excitement which exists through the nation, so much attention should be paid to the gospel. I trust the Lord will effectually establish his kingdom among the Cherokees." A number of the Cherokee brethren had recently erected at this station a hewed-log meeting-house, 35 feet by 25.

### *West of the Mississippi.*

#### SHAWANOE S.

SHAWANOE—near the line of Missouri and near the Kauzau river.

Missionaries,\* Rev. JOHNSTON LYKINS, Mrs. LYKINS.

Mr. Jotham Meeker, of the Ottawa mission, has also labored at this station, in charge of the printing department, and other missionaries have resided here temporarily.

The efforts of Mr. Lykins have been applied during the year almost exclusively to the preparation of books, &c. in Creek, Choctaw and Shawanoe, so that his other labors among the Shawanoes have been greatly abridged. The amount of printing for the year, as stated by Mr. Meeker, Feb. 10, 1836, is 6,660 copies of works in seven languages beside the English, viz., the Shawanoe, Creek, Choctaw, Otoe, Putawatomie, Wea, and Ioway, or 382,960 pp., besides a monthly newspaper, called Shawanoe Sun. Two of the most important of these publications were the gospel by John, with extracts from Matthew and Mark, in Creek, making a volume of 192 pp., of which 1000 copies were printed, and part of the gospel by Matthew, in Shawanoe, 32 pp., 500 copies. The translation into Creek was made with the assistance of Mr. Davis, the native Creek preacher. Mr. Lykins, under date Sept. 10, 1835, says, "The translation cost us much labor; we have, however, the satisfaction to believe that it is as correct as can, under any circumstances, be made for the first time into an Indian language. For this work Mr. Davis is better adapted than any other red man I have seen; and it is hoped he will be able, from time to time, to revise the translation, until it shall be perfected." In the revisal of the Shawanoe version of Matthew, Mr. Lykins has availed himself of the valuable aid of Dr. A. J. Chute, of the Presbyterian church. The mission church at Shawanoe numbers 17, 11 of whom are whites. Two native members have died, "who gave evidence of genuine piety."

Mr. Robert Edmonds, who had been appointed school-teacher, and directed to repair to Shawanoe, was disabled by sickness at St. Louis, while on his way to the mission, and has consequently been released from his engagement.

#### DELAWARES.

North of Shawanoe, in the Forks of the Missouri and Kauzau rivers.

Mr. IRA D. BLANCHARD, school-teacher, Mrs. BLANCHARD.

"In consequence," says Rev. Mr. M'Coy, "of the attention required in the erection of a school-house, and other buildings, and the necessary absence of the teacher the former part of the year, and of sickness in the latter part, little has been done in the matter of instruction. Formerly, Mr. Blanchard taught, and with a good degree of success, upon the new system. The school which is expected shortly to be opened in the new building, will be taught in English. At the same time, instruction in Delaware, upon the new system, will be imparted, so far as the Indians desire it." The Delawares have been occasionally visited the past year by Mr. Meeker, from Shawanoe.

#### OTOES AND OMAHAS.

Missionaries, Rev. MOSES MERRILL, Mrs. MERRILL, Miss CYNTHIA BROWN, school-teacher.

The ordinary labors of the mission have been much interrupted during the past year, in consequence of the removal of the missionaries from Bellevue to

\* Mr. Lykins was ordained to the work of the Gospel ministry on the 18th of last October.

the new site selected for the Otoes. This is six or eight miles distant from Bellevue, on the north side of the river Platte, six miles above its junction with the Missouri. Mr. Merrill and family removed thither the 18th of September. Since that time most of the Otoes have been absent on their hunting tour. To such, however, as remained or were occasionally in the village, both children and adults, instruction has been given, as opportunities presented. Previously to the removal of the mission from Bellevue, the school was continued as formerly till June, when, in consequence of the sickness of Mrs. Merrill, it was suspended. It will probably be resumed so soon as the Otoes shall have become settled at their new residence. Twenty lodges, containing about 100 souls, were expected to remove to the new site this spring. A farmer and blacksmith have already arrived.—The Omahas are settling on the bank of the Missouri about 60 miles north of the Otoes. It is expected that a teacher under appointment of the Board, will shortly be located among them.

### OTTAWAS.

South of Shawanoe.

Missionaries, Mr. JOTHAM MEEKER, preacher and printer, Mrs. MEEKER.

During the past year, Mr. Meeker has resided at Shawanoe, and been mostly employed in the printing department at that station. Occasionally he has visited some of the neighboring tribes, the Putawatomes, Kickapoos, Delawares, and Ottawas, besides teaching a school and attending religious meetings among the Shawanoes. The Ottawa settlement is distant about 40 miles, on which account, as well as from the pressure of other engagements, Mr. Meeker has visited it but seldom. On one occasion he writes, "I lately visited the Ottawas, staid with them two nights, had much friendly intercourse with them, and was much pleased with my visit. They are anxious that I should soon remove among them, to teach them to read and write, &c."

### PUTAWATOMIES.

Missionaries, Mr. ROBERT SIMERWELL, Mrs. SIMERWELL, now residing at Shawanoe.

About 900 Putawatomes have removed to the Indian territory, but have not yet secured a permanent location. The tract of country originally assigned them by government, lies above Missouri, on the N. E. side of Missouri river, and is said to be extensive and valuable. The Putawatomes prefer, however, the territory south of, and adjoining their ancient allies, the Ottawas, and other tribes,—on the upper branches of the Osage river; and two companies of them have lately visited the seat of government, to effect a substitution. For the present they are to remain encamped in the vicinity of Fort Leavenworth. At this place Mr. Simerwell will have the opportunity of visiting them as heretofore, and as soon as their location is designated will be ready to take up his abode with them.

### CREEKS.

EBENEZER—north of Arkansas river, and four miles west of Verdigris river.

Missionaries, Rev. DAVID B. ROLLIN, Mrs. ROLLIN, Miss MARY RICE, assistant.

In a letter, dated Jan. 4, 1836, Mr. Rollin writes, "Public worship has been regularly maintained every Lord's day but one. Our assemblies, during the spring and the former part of summer, were large and deeply interesting. Since the sickly season commenced the number of attendants has decreased, but good order and solemnity are yet manifest. Since Oct. 18, four Indians and three Africans have witnessed a good profession before many witnesses, having been 'planted in the likeness of Christ's death.' Besides the meetings on the Sabbath, our brethren have held conference and prayer meetings in the different neighborhoods where they reside." Previously to Mr. Rollin's arrival at the station, the church had neglected to enforce a proper discipline, and some of its members were chargeable with gross sin. During the past year nine of these have been excluded—others reclaimed. The whole number of baptisms prior to March 1, was 10:—4 Africans have been received by letter. The present number of the church, including the missionaries, is 82,—6 whites, 22 Indians and 54 blacks,—exclusive of several who have moved out of the nation. Mr. R. has introduced the temperance pledge into the church, and all the members have signed it. The



school which was opened early in the year, was kept in operation about six months: 34 different scholars attended, but only 10 or 12 with much regularity. About the middle of July it was dismissed, in consequence of the prevalent sickness. In November, notice was given that the school would be opened again; but, on account of ill health and other circumstances, the number of scholars has been small.

The mission family has also suffered much from illness. One of Mr. Rollin's children has died, and Miss Rice, who for several months had been laboring under disease incident to the climate, has been directed by the Board to remove to another station, where she will have a better prospect of restored health.

The missionaries have been sustained, however, in their trials, by the consolations of religion. "Our work," says Mr. Rollin, "has been delightful. A consciousness of being in the path of duty has refreshed our spirits. The throne of grace has had new and sweet attractions. The everlasting arms have borne us up." Mr. Rollin also acknowledges the kind attentions which they received, gratuitously, during their sickness, from Dr. Dodge, missionary of the American Board of Commissioners.

*2nd Station*—north Fork of Canadian river, about 30 miles from Ebenezer.

Missionaries, Rev. JOHN DAVIS, Mrs. DAVIS, both natives; Miss MARY ANN COLBURN, school-teacher.

Mr. Davis has prosecuted his labors as heretofore, preaching at three different places. During the summer, however, he was under the necessity of residing at Shawanoe, to aid in the preparation of an elementary school-book of 32 pp., and the Gospel by John, in the Creek language, already mentioned. Since his return he has also been much confined by the sickness of his family, but has distributed a few Creek books, and taught some of his countrymen to read. Miss Colburn continued her school three months, the attendance averaging from 12 to 16 scholars; but was then compelled to desist on account of the prevailing sickness. The station occupied the greater part of the year, was located 8 miles west of Ebenezer, and was to be removed to its new site, about the 1st of March.

## WESTERN CHEROKEES.

Missionary, Rev. CHANDLER CURTISS.

Rev. Samuel Aldrich, of this mission, died at Fairfield, the 22d of last November, after laboring faithfully in the service of the Board about one year. A school of about 20 scholars had been taught a portion of the year. The church numbered 23 members. Mr. Curtiss commenced his labors among the Cherokees, June 8. In consequence however of the hostility manifested to the mission, from the first, by some who reside in its neighborhood, Mr. Curtiss, it is expected, will shortly repair to some other station.

## CHOCTAWS.

### *Arkansas District.*

*PHEASANT BLUFF SPRING*—on Canadian river, 30 miles west of the Choctaw Agency. Missionary, Rev. JOSEPH SMEDLEY, school-teacher.

*BETHLEHEM*.—Missionary, Rev. EBER TUCKER, school-teacher.

*BETHEL*—eight miles from the Agency.—Missionary, ALANSON ALLEN, M. D., school-teacher.

Each of these stations has been visited the past year with severe and prolonged sickness, and the labors of the teachers have been consequently much interrupted. Mrs. Smedley died in July. Messrs. Tucker and Allen arrived at their respective stations about the 1st of June. Mr. Tucker, besides teaching and visiting the Choctaws, has taken in charge two white settlements, distant each 15 miles, in opposite directions, to whom he preaches occasionally. The medical services of Dr. Allen have been highly valued by the natives. The school under his care was small, but the children who attended, learned well.

Sampson Burch, a Choctaw, has been dismissed from the service of the Board.

*Red River District.*

*Station*—six miles north of Red river, and about twelve westward of Fort Towson.  
 Missionaries, Mr. RAMSAY D. POTTS, preacher and school teacher, Mrs. POTTS.

In addition to teaching school, Mr. Potts preaches every three Sabbaths to the Choctaws, at three different places, and the 4th Sabbath at Fort Towson. The congregation frequently numbers 75, and at times, 150. Mr. Potts writes, Jan. 2, 1836, "I cannot say that I see as yet that the seed which has been sown the past year, has yielded any increase. Yet there is more inquiry on the subject." Several Baptists who reside in the neighborhood of the station, have been desirous of being constituted into a church. There was also one candidate for baptism. It is probable that Mr. Tucker, of Bethlehem, has since visited them.

From the preceding review, it will be perceived that the operations of the Board, the past year, have been somewhat embarrassed at several of the Indian stations, by the general prevalence of sickness, or the unsettled state of the Indians, consequent on their removal to new locations. Intemperance and other vices, both of Indians and of whites, have also, in some instances, counteracted the labors of the missionaries. Still there is no cause of discouragement. The evils referred to are, for the most part, of a temporary nature; and could these tribes of the west be furnished with an adequate number of faithful laborers, no insuperable obstacle, it is believed, would be found in the way of introducing among them speedily the blessings of Christianity and the arts of civilized life.

*In the West Indies.*

## HAYTI.

PORT-AU-PRINCE.—Missionary, Rev. WILLIAM C. MONROE.

Mr. Monroe arrived at Port-au-Prince the first of last May, and immediately entered on his work. At first, from a variety of causes, his efforts promised little success; but at our last dates the state of the mission was greatly improved. Repeated meetings for conference and prayer had resulted in the removal of the principal obstacles that affected its prosperity, and in the constitution of the Port-au-Prince Baptist church. It was formed in January last, and consists of twelve members. Once they have celebrated the Lord's supper, and found it a season of comfort and joy in the Holy Ghost. They meet for worship at the private house of Mr. Monroe, until a more convenient place can be obtained, and are at present greatly encouraged. They beg that our missionary may be continued with them, and pledge themselves to do all they can to sustain the cause.

## MISSION IN WEST AFRICA.

## LIBERIA.

EDINA—southern extremity of Liberia, at the mouth of St. John's river, and west of Mechlin river.

Missionaries, Rev. WILLIAM G. CROCKER, Rev. WILLIAM MYLNE.

Messrs. Crocker and Mylne, and Mrs. Mylne, arrived at Liberia, the 12th of August, after a pleasant passage of 32 days. A few days subsequently they removed to Millsburg, distant from Monrovia 22 miles, this being a more healthy situation. Here the mission was deeply afflicted in the death of Mrs. Mylne, Sept. 16, after an illness of nine days. Mr. Mylne was also attacked with fever repeatedly, which threatened to be fatal, but had recovered a good degree of health at our last dates. Mr. Crocker has been slightly indisposed. Their employment at Millsburg, when not interrupted by sickness, was chiefly the study of the Bassa language, which is more generally spoken by natives in that vicinity than any other. They also conducted public religious worship on the Sabbath, and taught a Sabbath school of upwards of fifty scholars. On the 26th of December, they sailed from Monrovia, for Bassa Cove, at the mouth of St. John's river. One of the kings of the Bassa tribe, Bob Gray, resides in that neighborhood, a little to the north of Edina. The object of the missionaries, in visit-

ing the place, was to ascertain what might be done for the introduction of the gospel among the Bassa and other native tribes. The following is an extract from Mr. Mylne's letter, dated Edina, Dec. 30, 1835. "King Bob Gray's town is about half a mile north from Edina. It is thought that in all the towns belonging to him there must be more than 850 souls; but over what extent of country they are scattered, I have not been able to learn. We have concluded to come to Edina to live. The place is more healthy than the Cape or Millsburg, and we can study the Bassa language to more advantage, get acquainted with the habits and views of this tribe, survey the field, and watch the leadings of Providence. We shall commence immediately to build a school-house, of native construction, on an eminence about half way between Bob Gray's town and Edina. The settlers here are much in want of a good school, and we shall have children from Edina on one side, and King Bob Gray's town on the other. We think of employing a br. Revy, at present living in Monrovia, as a teacher in this school."

The missionaries express a strong desire to select some comparatively healthy location for themselves and their successors, and where facilities may be had for acquiring a knowledge of the native tongues. The site of the proposed school is deemed eligible for this purpose. It contains about 100 acres, and has been procured by the missionaries for a small consideration.

The Board have observed, with much satisfaction, that while the attention of the missionaries has been chiefly given to the prominent object of their mission, the introduction of the gospel among the native tribes of Africa, they have also shown a lively interest in the religious welfare of Liberia, and have been prompt on every suitable occasion to bear a part in promoting it.

Destined to be the seat of a numerous and powerful people, whose influence for good or evil will be felt along the whole western coast of Africa, and far back among the tribes of the interior, the character and institutions of its infant settlements are of kindred importance with those of the earliest settlers of our own country. It is cause of devout gratitude that the Christian faith and sound morals have already secured so decided ascendancy in all the towns of the Colony, especially during the past year. The late general revival of religion, and the organization of the Baptist Association of five churches, and the almost universal triumph of the temperance cause, are worthy of special mention. Still the work of building up an enlightened, pious and prosperous community in Liberia, is only begun, and to sustain it and carry it forward on equal pace with its enlargement of numbers, liberal aid must be furnished by philanthropists and Christians from abroad.

#### CALDWELL—on St. Paul's river.

Missionary, Rev. A. W. ANDERSON.

Mr. Anderson entered on the service of the Board at Caldwell, in August, 1835, and shortly after was ordained to the work of the gospel ministry, in connection with the Caldwell Baptist church. On the 2d of September, he opened a school, which numbered, at the close of the first quarter, 78,—44 boys, and 34 girls. Four of the pupils were natives, and arrangements have been made for the reception of others. A second school, in another section of Caldwell, is also desirable, where it is probable a larger number of native children would attend, besides several from families of the colonists. The average attendance at the Sabbath school under the superintendence of Mr. Anderson, is 75.

### MISSIONS IN EUROPE.

#### FRANCE.

PARIS.—Missionaries, Rev. ISAAC M. WILLMARTH, Mrs. WILLMARTH, Rev. ERASTUS WILLARD, Mrs. WILLARD, Rev. D. NEWTON SHELDON, Mrs. SHELDON.

Mr. ALEXY MOUTEL, assistant at Orchies.

The state of the mission, as given in our last Report, continued with little alteration, during the early part of 1835. Mr. Porchat's place at the chapel, on



his removal to Gaubert, April 9, was supplied for a time by Mr. Petit, and subsequently by Mr. Jordain, afterwards pastor of the church St. Anne, (formerly Mr. Pyt's). Later in the year, public worship was conducted, both in French and English, by Mr. Willmarth, assisted occasionally by Elysee Lorriaux, formerly stationed at Lannoy, in the employ of the Baptist London Society. The number of attendants was small, partly on account of the unfavorable location of the chapel. Measures have been taken to secure a more eligible place of worship, but as yet without success. On the 10th of May, a church was constituted of six members; and on the 12th, four were added to it by baptism.—Early in July Mr. Willmarth journeyed to the north of France, partly with a view to recover his health, which had become somewhat impaired, but more especially to visit the Baptist churches in that quarter. He was shortly after followed by Professor Sears, who had just arrived at Paris, from Germany. Of the condition of the people in the northern departments of France, a brief view is given in the following communication made by Professor Sears, since his return to the United States.

"This whole region is extremely destitute of evangelical religious instruction. The population, it is well known, is chiefly Catholic. Of Protestants, the greater and stronger portion belong to the national church, consisting chiefly of neologists, having, however, many preachers who without personal piety preach a kind of dead orthodoxy, with here and there one, not more than ten or twelve in all, of a decidedly pious and evangelical character. In the departments *Du Nord* and *D'Aisne*, the region where we have already gained a footing, there are, I believe, but two national preachers of this last description. The first seeds of the gospel were given to this people by a benevolent English lady, a Baptist, who carried the Bible to the poor, and laid open to them its precious contents. Afterwards several missionaries, such as Messrs. Pyt, Porchat, and others, preached more or less in this neighborhood. For some time past, these little churches had been left to themselves. The visit which we made, particularly the efforts, public and private, of Mr. Willmarth, were followed by the happiest consequences. The churches wished to enter into a direct connection with him and with the mission, expressed to us sometimes transports of joy in learning that they had such a body of brethren in America, and begged us to do all in our power not to let their brethren on this side the Atlantic forget them, or neglect them. To me, in particular, as one about to visit my native land, they often repeated this charge, pressing me by the hand, and weeping for joy. In our tour we examined several young men, who wished to pursue a course of study for the ministry."

Messrs. Willard and Sheldon, and their wives, left New York the 26th of October last, and arrived at Paris the 24th of November. Mr. Sheldon, it is expected, will remain at Paris, but Mr. Willard will establish another station in the north of France, and open a mission school. Several circumstances conspire to render the immediate establishment of such a school highly desirable. "In four departments of that northern region," says Mr. Sears, "there are only two Protestant schools, and these are but small collections of children, under the private instruction of two pious youths. Our brethren there are unwilling to have such a state of things remain, and are almost on the point of establishing one large common school to which they can send their children." In connection with the proposed school will be a department for the education of approved candidates for the work of the ministry. Several of this character are now waiting to avail themselves of its advantages. Two have been under the instruction of Mr. Willmarth, with a view to the ministry, the past year.

Mr. Moutel has been in the service of the Board since the middle of April last. He is pastor of the Baptist church at Orchies, in the department of the North, consisting of about 20 members. Six have been added by baptism during the year.

#### BERTRY.—Missionary, Rev. LOUIS DUSART.

Professor Sears says, in the communication from which we have already drawn, "The church at Bertry has great simplicity of faith, but holds with unconquerable tenacity whatever appears to be scriptural. Religion has a powerful hold upon them, of which the following circumstance is a good illustration.

The whole population of the village are weavers, in very moderate circumstances, and it was with difficulty that they could sustain the expense of erecting a place of worship. They have however built a small brick house, and all the brick was brought to the spot from a considerable distance upon wheelbarrows by moonlight after the brethren had finished their day's work at weaving. We left the place," Mr. Sears adds, "feeling that the brethren were right in urging us to give them a permanent missionary laborer."

Mr. Dusart was directed to remove to Bertry the 1st of last August. The Bertry church numbered at that time about 20. "They received him with open arms, and unanimously agreed to accept him as their pastor." In February last five were added to the church by baptism. Mr. Dusart has also established public worship in several adjoining villages where there was no evangelical preaching.

## GERMANY.

HAMBURG.—Missionaries, Rev. J. G. ONCKEN, Mr. C. F. LANGE, assistant.

Mr. Oncken entered on his appointment as a missionary of the Board, September 25. In a letter of that date he writes, "I feel greatly indebted to the Board for the readiness with which they have come forward to the help of the Lord against the mighty, in this benighted country; but, above all, to my gracious God for that providence which sent to us our beloved brother, Professor Sears, and for the blessed results that sprang out of my acquaintance with him—the formation of an apostolic church in this city, and the connection formed with brethren in America." Mr. Oncken proceeds to state the condition of the church at that time, from which it appears four have been added to it by baptism, one removed by death, and two excluded: present number, thirteen. Much of Mr. Oncken's time has been devoted to instructing those who presented themselves as candidates for baptism. "At present," he says, "I have two hopeful candidates of this kind; they reside in a neighboring town in Denmark, have for some time past attended regularly on my ministry, and expressed their wish to be baptized. I have therefore abundant reason to be of good courage, for, so far, my most sanguine expectations have been realized; the Lord has been better than all my doubts and fears—blessed be his name forever!"

During the summer, Mr. Oncken visited a considerable number of ships of different countries, supplying them with the Word of life. The brethren of the church also regularly visited "certain districts of the city, lending and distributing tracts and bibles, accompanied with suitable exhortations." Besides the care of the church at Hamburg, Mr. Oncken, it is expected, will itinerate from time to time in different sections of Germany, for the purpose of distributing the Word of God, and disseminating the doctrines of the Cross. The past winter he was designing to make occasional excursions into Hanover, and, on the opening of spring, to visit first East-Friesland, and then make a tour along the Baltic as far as the Vistula, to the Mennonites of that vicinity.—Mr. Lange has been in the service of the Board since September last as a colporteur, or bible and tract distributor. "In this capacity," says Mr. Oncken, "he was formerly employed by the Continental Society, and may be extensively useful in it, distributing tracts and bibles, conversing with the people, and conducting small meetings for prayer. He was the first seal the Lord was pleased to give to my missionary labors ten years ago. He has a good judgment and sound views of Scripture, and will not flinch from the truth in time of danger, having for the Gospel's sake repeatedly suffered imprisonment and the spoiling of his goods."

## MISSION TO GREECE.

The Board have the satisfaction to state that measures have been taken for the commencement of a mission to Greece, as suggested in former Reports. An individual has offered his services with reference to this object, and will probably embark for Europe the ensuing autumn.

## MISSIONS IN ASIA.

## BURMAH.

The stations at which missionary labor has been performed throughout the year, aside from those more appropriately assigned to the Karen mission, are Maulmein, Rangoon, and Ava; and the number of missionaries occupying the same, including those since designated to the mission to the Shans, was 20, ten males, and ten females, besides nearly an equal number of native assistants, exclusive of those employed in the printing department. Rev. Lovell Ingalls, Mrs. Ingalls, Rev. James M. Haswell, Mrs. Haswell, and Miss Eleanor Macomber are on their way to join the mission.

**MAULMEIN.**—Missionaries, Rev. ADONIRAM JUDSON, Mrs. JUDSON, Mr. CEPHAS BENNETT, printer and school-teacher, Mrs. BENNETT, Mr. ROYAL B. HANCOCK, printer, Mrs. HANCOCK, Mr. SEWALL M. OSGOOD, printer, Mrs. OSGOOD.—Native assistants, *Ko Miat-kyaw, Ko Dwah, Ko Shan, and family, Ko Shoon, Moug Shway Moug*, preacher, *Moug Zah, Moug En, Ko Manpoke*.

During a part of the year Messrs. Simons, Brown and Cutter were also at Maulmein, but have since removed, with their families, to other stations.

*Revision of the Old Testament.*—The work which first claims our notice at this station, is the revision of Mr. Judson's translation of the Old Testament into Burmese. It will be recollected that on completing the translation in January, 1834, when, with the last leaf in his hand, he knelt before God, one part of his prayer was for "divine aid in future efforts to remove the errors and imperfections which necessarily cleaved to the work." We trust that in answer to his prayer, and in consequence of the scrupulous and unwearied care with which he has since revised the whole, in connection with his intimate knowledge of the language after an unbroken residence in Burmah of more than twenty years, together with his well known scholarship, a Burmese standard version of the Bible has been prepared worthy of all confidence, and claiming justly the widest possible circulation. It only remains that the church at home vigorously sustain the enterprise which has been so happily begun, and that no effort be wanting on their part to place a copy of the Burman Bible within the reach of every family that speaks the Burman language.

*Taling New Testament and Tracts.* In the semi-annual report of June 30, 1835, Mr. Judson remarks, "The translation of the New Testament into the Taling language, has proceeded to the end of the 2d Corinthians. The principal tracts also are translated. Mrs. Judson is endeavoring to prepare herself to assist in that department. And as soon as the new Taling types are ready, we intend to commence printing tracts and portions of the New Testament for the use of the numerous population in this place, and all the country east of Rangoon, very few of whom can read any other language." In the same report Mr. Judson also expresses a hope of being at leisure, after the printing of the Old Testament was completed, to add a few more tracts and elementary works to the stock of Burmese tracts. Mr. and Mrs. Bennett are preparing a few translations for the use of Burmese schools, beginning with Gallaudet's Child's Book on the Soul.

*Printing.*—Our last Annual Report stated that the 2d volume of the Old Testament in Burmese, (from 1st Samuel to Job, inclusive,) was in press. Before the close of 1834, it was completed in an edition of 2000 copies, besides the 1st signature of the 1st volume. The whole amount of printing in 1834, under the superintendence of Mr. Hancock, was,

		Copies.	Pages.
Of Psalms,	156 pp.	5,000	780,000
Life of Christ,	192 "	5,000	960,000
Old Testament, second vol.,	500 "	2,000	1,000,000
Sermon on the Mount,	8 "	5,000	40,000
Miracles,	28 "	5,000	140,000
Sermon and Miracles,	36 "	5,000	180,000
Parables, Christ's Last Discourse,	24 "	10,000	240,000
Memoir of Miss Cummings,	16 "	3,000	48,000
Karen Tract,	12 "	1,300	15,600
Total,		41,300	3,403,600



none of which works had ever before been printed. And the *issues* for the same period, were,

	<i>Copies.</i>		<i>Pages.</i>
Of Scriptures,	16,737	or	1,460,408
Tracts,	58,914	"	1,054,048
Total,	75,651		2,514,456

Early in 1835 the printing of the 1st volume of the Old Testament was resumed under the charge of Mr. Osgood, (who had very opportunely arrived, in December, to supply the place of Mr. Hancock, about to proceed to Calcutta) and was completed in an edition of 2000 on the 4th of June, following. The third and last volume was commenced four days afterwards, to be finished in an edition of 3000 before the close of the year. Doubtless the whole of the Old Testament has ere this been completed, and the entire Burman Bible given to the people. For the consummation of this great work the Board would offer devout praise to God. On its faithful performance has rested the salvation of thousands and tens of thousands, and generations to come will look back to the period of its accomplishment as constituting a new and transforming era in the history of the Burman Empire.

Including the first volume of the Old Testament, the whole number of works printed from January 1 to June 30, 1835, were,

		<i>Copies.</i>	<i>Pages.</i>
Of Mee Shway Ee, 2d ed.,	24 pp.	8,000	192,000
Hymns,	2 "	300	600
Karen Catechism, in verse, 1st ed.,	12 "	1,000	12,000
Investigator, 5th ed.,	16 "	40,000	640,000
Balance and Catechism, 5th ed.,	16 "	40,000	640,000
Old Testament, 1st vol., 1st ed.,	532 "	2,000	1,064,000
Awakener, 4th ed.,	16 "	30,000	480,000
Total,		121,300	3,028,600

And the *issues* for the same period were,

	<i>Copies.</i>		<i>Pages.</i>
Of Scriptures,	4,645	or	827,856
Scripture Extracts,	19,094	"	1,278,220
Burman Tracts,	65,488	"	1,067,756
Taling Catechism and Commands,	544	"	4,352
Karen Tracts,	1,025	"	13,400
Total,	90,796		3,191,584

making the entire amount of books printed since the close of 1833, the date of our last Annual Report, 162,600 copies, or 6,432,200 pages, and of issues, 166,447 copies, or 5,706,040 pages, distributed to the stations of Ava, Arracan, Chumnerah, Maulmein, Mergui, Rangoon, Siam, and Tavoy.

We have already alluded to Mr. Hancock's visit to Calcutta. He left Maulmein January 4, 1835. The object in view was to procure additional founts of type in Burman, Karen, and Taling, agreeably to the recommendation of the Board, to be prepared, under his direct supervision, either at Calcutta, or in this country. Soon after his arrival at Calcutta, he happily effected an arrangement with Rev. Wm. H. Pearce, of the English Baptist Mission, for the completion of a set of matrices in each of these languages, to be finished in the same manner as at the English and American foundries. He returned to Maulmein July 7. The sets of matrices, it was expected, would be completed and forwarded to Maulmein by the close of the year. Meanwhile, three presses were constantly running, under the common charge of Messrs. Hancock and Osgood, the press from Ava having been received in June and immediately put to use. One press had been constantly run upon tracts from the commencement of the year. More than thirty native assistants had been employed in the printing establishment and to good advantage.

*Preaching and distribution of tracts.*—Preaching has been maintained in Burmese, on the Sabbath, as heretofore, by Mr. Judson, pastor of the native church, besides a Burmese Bible Class of 40 or 50 members, conducted by Mr. Bennett. Mr. Brown was accustomed to have Burman worship at his house every evening, while he resided at Obhozu, the north part of Maulmein, though the attendance was small. Frequent excursions were made by the missionaries and native assistants, for religious conversation and distribution of tracts.

"Since the middle of February," says Mr. Osgood, under date April 11, 1835, "I have adopted the plan of visiting some native village every Sabbath for the purpose of distributing tracts, and encouraging the native assistants to preach and converse with the people. In these little excursions I have given a little rising of 2,000 books and tracts, or between 86 and 87,000 pages."—Mr. Bennett had also put in circulation at Maulmein and elsewhere more than 2,570 English tracts, and nearly double that number of Burmese tracts, and parts of Scripture.

Mr. Judson says, in his report of June 30, "I have lately adopted the plan of employing several native assistants to itinerate in the town and neighboring villages, for the purpose of making known the gospel, and distributing tracts. They meet every morning in my study, to pray and to report the labors and successes of the preceding day. This gives me an excellent opportunity for correcting their mistakes, and furnishing them with new topics of argument and exhortation. I have never adopted a plan which pleased me so much, and appeared to be fraught with so many benefits, both to the assistants and the people at large. I judge, from the daily reports I receive, that a spirit of inquiry and a disposition to listen are gradually gaining ground in this uncommonly stupid, obstinate place. As to myself, I am never at leisure to go out, being closely employed in revising the translation of the Old Testament and reading proof sheets of Scripture and tracts."

In the English Department there was preaching at the English chapel by Mr. Simons, till the beginning of 1835, when, in consequence of his visit to Arracan, and subsequent removal to another station, Mr. Bennett, teacher of the English school, accepted the charge of the English church, with the unanimous approval of his brethren. The congregation was at first small, but has gradually increased. There is also an English regiment of foot-soldiers stationed at Maulmein, of about 900 men. The following is an extract of Mr. Bennett's semi-annual report, dated June 26, 1835.

"Seriousness pervades the assembly, and from 15 to 20 are hopeful inquirers, besides 5 or 6 who give us good evidence of being children of God. The Temperance cause has prospered. The Monthly Concerts for prayer, both for the spread of the Gospel, and for Sabbath schools, have been well attended, and much interest has been taken in them. A Bible class of 12 or 15 have, for some months, met at the house of one of the brethren. In view of what the Lord has done for us, we are led to rejoice and take courage. To God be all the glory."

From other communications we also learn that frequent applications are made to Mr. Bennett for religious tracts, by the soldiers, a large supply of tracts having been furnished him by the London Tract Society. Numerous like facilities exist for the circulation of Temperance tracts, and, at the request of Mr. Bennett, a large box of Temperance publications has been sent within a few months from this country, by Edward C. Delavan, Esq., Chairman of the Executive Committee of the New York State Temperance Society. Also 150,000 pages of tracts, from the American Tract Society, one half of which are designed for gratuitous distribution.

*Baptisms, &c.*—The whole number of persons baptized at Maulmein in 1834 was 30,—11 Burmans, 12 Karens, 7 foreigners. In the following six months, six were received into the native church,—one was removed by death, and one finally excluded. The one removed by death was Koon Doot, the second Karen convert baptized north of Maulmein. Mr. Bennett says of him, "Never shall I forget the time when he was baptized, surrounded by many of his countrymen, in full view of two Karen villages, and at a time when few had heard of the death of Jesus, and of everlasting life through him. Having known him from that time to his death, I feel a satisfaction in the reflection, that his evidences of a change of heart which he has given by his life are good, and his happy spirit is now, I trust, before the throne. He had been employed the last three years of his life, in the printing department, where he was found faithful and very useful." The number of members of the native church, June 30, 1835, was ninety-two. The English church numbered about twenty when Mr. Bennett took charge of it, and received an accession of five by baptism, August second.

Our latest accounts from the station are of date Oct. 30, from which we learn that Mr. Judson had baptized within a few weeks 7 European soldiers, 5 Indo Britons, 3 Burmans, 1 Arracanese, 1 Hindoo, and 1 Mahometan. Two of the Burmans are school-masters, and promise much usefulness to the mission. The



Hindoo has also been a teacher among his countrymen, and appears devoted to the cause. The Mahometan was the faithful servant who attended Mr. and Mrs. Judson during the period of their severe sufferings at Ava, and though he has persisted long and stubbornly in his opposition to the truth, appears, at length, to have become a new man in Christ.

There were two applicants for baptism, and many hopeful inquirers, both among the Europeans and natives.

*Schools.*—The English school, under the care of Mr. Bennett, noticed in our last Report, has since been opened, and promises much usefulness. At the date of his letter July 1, 1835, it had been in operation nine months, exclusive of about one month's vacation. The whole number who had entered was 115, of whom 103 were still connected with the school, viz.—Burmese 47—Chinese 17—Portuguese 14—East Indians 15—Armenians 2—Hindoos 5—Malay 1—Shan 1—English 1:—14 of the same were girls, under Mrs. Bennett's care,—and 35 were boarded. At a subsequent date Mrs. Osgood had taken charge of the female department, which then consisted of about 20. Mr. Bennett proceeds to say, "We hope the blessing of Heaven has already descended on the school. A seriousness for some months past has rested upon many of the children. One gives good evidence of a change of heart, and has asked for baptism. Another has asked for baptism, but does not give so good evidence. We frequently hear the children at prayers on both sides of us, and reading the Burmese New Testament and useful books, especially those of the American Sabbath School Union. Two members of the school (Burmese) are pious, and we have hope of their future usefulness. One of these was in brother Boardman's school, and five others were formerly in the school at Tavoy." More than thirty of the school, at this time, could read the English New Testament. Several were also engaged in the study of arithmetic, geography, and grammar. Every Saturday, the most forward were accustomed to write English compositions, some of which were very creditable to them, though all had a tinge of the Burmese idiom. Worship in Burmese was attended every evening, by about 40, and the Sabbath school was also well attended. Beside the English free school, a school for boys was taught a part of the year by Mr. Hancock, and another for girls, by Mrs. Cutter. More recently, considerable effort has been made to establish Burmese schools in different parts of the town, and in some instances with very good success.

*Itineracies.*—Beside occasional excursions in the immediate neighborhood of Maulmein, already mentioned, others of greater extent were made into the interior in the course of the year, for the purpose of distributing tracts and preaching the Gospel of Christ. On the 24th of October, 1834, Messrs. Brown and Cutter, accompanied by three native assistants, set out on a voyage up the Irrawaddy to Ava, and returned about the last of February, 1835. "We offered our tracts and books," says Mr. Brown, "in all the large towns and villages between Rangoon and Ava, and in most places the people were anxious and even eager to receive them. In many places we gave as many tracts as there were houses, almost every head of a family receiving one. It is probable this would have been the case in every village, if it were not for the rulers."—"At Thayet we found several hopeful inquirers, among them the man who asked Br. Kincaid for Saint John's Life of Christ. At Yatt'haung, a large village opposite, on the east side, we found several who gave pleasing evidence of having passed from death unto life; and on our return I baptized one young man there, Mounng T'hunaung, who seemed willing to embrace Christ, at whatever hazard. His father, also, whose name is U-Shyue-wa, gives evidence of being a Christian; but he is dreadfully afraid of the Government. At these two places, Thayet and Yatt'haung, we gave away over a thousand tracts, among which were a hundred and fifty books, containing about one hundred and fifty pages of Scripture, each."—The whole number of tracts distributed during their absence was 11,104, besides 1,597 books; and the total number of pages 472,010, of which 331,410 pages consisted entirely of Scripture.—During the vacation of the English school in January, another excursion was made by Mr. Bennett, in company with Mr. Comstock, temporarily at Maulmein, and Mounng Shway Mounng. They first visited Martaban, where they distributed numerous tracts, and then ascended Gyienng river, to Damatha, Tavana and Zatabeen, villages occupied mostly by Talings. Two similar tours were subsequently made by Mr. Cutter, one, in April, among the villages on the banks of the Attaran, inhabited principally by Karens, and the other, during the last of April and the first of May, up the Dah-gyienng. The



amount of good effected by these and similar itineracies, it may be impossible to determine with minute accuracy. So wide a dispersion, however, of religious tracts and portions of the Word of God, cannot fail of producing most beneficial results; and the propagation of the Gospel by the living preacher, among thousands to whom, otherwise, the way of eternal life would never have been made known, will be followed in some cases, we may well hope, with the saving influences of the Holy Spirit, and numbers be led to believe on Him of whom they have thus heard.

RANGOON.—Missionaries, Rev. ABNER WEBB, Mrs. WEBB, Rev. HOSEA HOWARD, Mrs. HOWARD. Native assistants, *Ko Thah-byoo*, native preacher, *Ko Shway-ba*, *Ko Thah-a*, native preacher, *Moung Zoothee*, *Pallah*, native preacher, *Moung Shwa-thah*, *Moung Pyau*. (Most of the assistants, however, from various causes, have been temporarily absent.)

Mr. and Mrs. Webb arrived at Rangoon, February 19, 1834, just before the departure of Mr. and Mrs. Bennett for Maulmein, mentioned in our last Report. Most of their time since, has been devoted to the study of Burman, though with some embarrassments, for a while, for want of a native teacher. Meanwhile, opportunities have been improved for the circulation of tracts and portions of scripture, of which Mr. Webb distributed, before the close of 1834, more than 30,000. Occasionally he has been called upon to administer the Christian ordinances. Events which led to several most gratifying scenes of this kind, are detailed in Mr. Judson's report of December, 1834. (See Mag. vol. 15, p. 344.)

An account of the first baptism by Mr. Webb, is in his journal of Sept. 15, 1835, at which time ten Karens were baptized. (See Mag. vol. 15, p. 401.)

On subsequent occasions, he had the privilege of baptizing twenty-one more, from the district of Mau-bee; in all, thirty one. About the last of February, 1835, he repaired to Maulmein for the restoration of Mrs. Webb's health, but was enabled to return at the expiration of two months, with the health of his family much improved.

Mr. and Mrs. Howard, who were appointed to labor among the Karens of Rangoon, and its vicinity, joined Mr. Webb at Rangoon, Dec. 26, 1834, and shortly after commenced the study of Burman. This course was preferred to studying Karen exclusively, to which they had already given some attention, because the Rangoon Karens are entirely subject to the Burmans, and for the most part acquainted, to some extent, with the Burman language. We trust that before this time they have entered upon their labors among that interesting people. A small school of ten or twelve children had been gathered by Mrs. Howard, in the early part of 1835, but was broken up by the persecution of the native Christians, soon after Mr. Webb's departure for Maulmein, just mentioned. Some of the petty magistrates of the place, it would seem, had for a long time been cherishing a bitter hatred against several of the most active native assistants, and were waiting only a favorable opportunity to vent it. The chief object of their malignity, was Ko Sanlone. He had previously been assistant to Mr. Kincaid in Ava, but having come to Rangoon in July, 1834, to visit his family, he had spent the last six months in Mr. Webb's verandah, preaching and giving tracts. He had been aware, from the first, of the danger to which he was exposing himself, but was resolved, he said, to go forward, and suffer the consequences: God would direct. On the 25th of February, the apprehended violence broke out. Ko Sanlone was arrested, beaten, imprisoned, loaded with irons, and at times subjected to severe labor; nearly every native Christian in Rangoon was fined, and "all Rangoon," says Mr. Howard, "was filled with fear." The conduct of Ko Sanlone, throughout this trial, was worthy of the character he had previously sustained, and worthy of the Christian cause. For a considerable time he had been the only native Christian at Rangoon, who had been bold enough to speak or act publicly in the cause of Christ, and now, when like primitive disciples he was condemned and imprisoned with the wicked, like them also he 'prayed and sang praises to God, and the prisoners heard him.' Mr. Howard says of him, "I have never seen the *Christian* more perfectly exhibited than in the character and conduct of this man;" and Mr. Webb represents him as being "ever full of the Holy Ghost." His release was effected March 8, though with the loss of his entire property. The Woongee forbade him,

however, to resume his labors as an assistant, though, at the solicitation of the British Resident, he was at liberty to visit Mr. Webb, and aid him in the study of the Burman language. But the work assigned him on earth was already done. About the 25th of July, he was taken ill of a fever, soon after his return from an excursion into the jungle, and died the 5th of August. Mr. Webb, in giving intelligence of this painful event, remarks, "He was converted from heathenism some years since, while he was a merchant, and shortly after he left his business to preach the gospel to his benighted countrymen. He was a man of uncommonly discriminating powers of mind, and always kind. Even after his persecution, not a word escaped his lips, which savored of irritation. Indeed, in looking over all I have ever seen of him, or heard, I do not remember a single word or act, which I could wish to have altered. He was, at all times, the humble, spiritual Christian."—Notwithstanding the violence of the persecution, it does not appear to have wholly repressed the general interest in the new religion. As early as May 24, Mr. Webb writes, "I doubt whether there has been any time when preaching and the word of God would tell to better advantage here, than now. There is, it is true, a good deal of fear; but some will hear and read, and it can no longer be done with indifference." Similar remarks might be made, in regard to the neighboring region. The persecution in February had extended to the Karens in the jungle, and throughout the district of Maubee. The Maubee governor has under his jurisdiction one thousand houses, one hundred of which, along the Karen Brook, had been put in charge of Myat-thah, one of the Karen Christians. When the persecution began, Myat-thah, and every one who professed to believe in Christ, were seized and fined—in all, to the amount of 400 rupees, or about \$200,—"a heavy charge," says Mr. Webb, "considering that a Karen seldom has property of the value of \$50." Other Karen villages in the jungle had been fined in like manner. They persisted, however, in their refusal to worship nats, or pagodas, and continued in the daily worship of the eternal God. In some cases, the persecution, as in ancient days, "fell out to the furtherance of the Gospel." Ko Thah-byoo, at the suggestion of his brethren, retiring from Maubee district when the persecution began there, was afterwards found at Pegu, preaching among the two thousand Karens who live in that vicinity.—In some instances the gospel has been preached "through strife." "A few days since," Mr. Howard writes under date of March, 1835, "three (Karens) came to us, trembling under the weight of years, to inquire what they must do to be saved. They had come five days' journey—had never seen a Christian, or a Christian book—but had been directed to us by some Burmans, who happened on business to go where they lived, and told them they had seen books (tracts) that professed to tell about an eternal God, who made all things, and the way to obtain eternal happiness." From a letter of Mr. Webb, of more recent date, we learn that they lived in the jungle, a day's journey back of Thah-ra-wa-day, (Sarawah) half way from Rangoon to Prome. "Some Burmans from their town had been at Thah-ra-wa-day, and had received books from foreign teachers, which said that men should not worship images, but the eternal God. The Burmans were angry, and tore the books in pieces; but when these aged Karens heard of it, they said, 'These must be teachers sent by the true God. We will go and see them.'"

During the absence of Mr. Webb, and immediately subsequent to the persecution, Rangoon was severely afflicted with sickness. Taunah, (Toonoo) a faithful Karen preacher, whose labors at Maubee and Chummerah are mentioned in Mr. Judson's report, referred to above, died at Rangoon, of small-pox, April 1. A short time afterwards, Mr. Howard, in consequence of his labors and exposure to the sun during the prevalence of the epidemic, was also seized with violent illness, but rapidly recovered under the kind attentions of Col. Burney, then resident at Rangoon, to whose friendly offices, on this as well as other occasions, the Burman mission is greatly indebted.

AVA.—Missionaries, Rev. EUGENIO KINCAID, Mrs. KINCAID, Rev. THOMAS SIMONS, Mrs. SIMONS. Native assistants, *Ko Gwa*, *Ko Kai*, native preacher.

The second year of missionary operations at Ava has been marked, no less than the first, with mingled trials and encouragements. Our last Report left the mission families without the walls of the city, whither the Burman government



had required them to remove on the 9th of April, 1834. Happily, this change of residence does not seem to have embarrassed their exertions very seriously, or to have materially impaired their success. "My plan of proceeding," says Mr. Kincaid, under date June 8, "is the same now, as that which I adopted on my first arrival in Ava; that is, to preach every Sabbath, and every evening at candle-lighting; during the day to converse with all who call at the house. Ko Sanlone and Ko Kai go about the city and preach, sometimes in private houses, sometimes in temples, and sometimes in zayats. Occasionally we visit Ummerapoora and Sagaing—(cities adjoining Ava, the former on the east side of the Irrawaddy, the latter on the west, opposite Ava.) About the middle of June, Mr. Kincaid was interrupted in his labors by a severe illness which continued into August, and at one time threatened to be fatal. The station was still further afflicted in the sickness of Mrs. Cutter, in consequence of which, as stated in our last report, Mr. and Mrs. Cutter were compelled to leave Ava, the 17th of August, after a residence there of seven and a half months. Ko Shoon, and Ko Sanlone, the two most valuable native assistants, had left previously, the former in April, and the latter in July; and Mounge En of Maulmein remained only a short period, leaving alone the members of the Ava church to second the efforts of Mr. and Mrs. Kincaid.

It is truly cheering to observe, that in the midst of these discouragements, the hearts of our beloved missionaries did not despond. "On ten thousand altars," Mr. Kincaid writes, Aug. 25, "the people offer incense to demons; but God, the Lord of the whole earth, has sent forth his word, and he has given a promise that this word shall not return void. Blessed be God, we do not labor in vain; we shall reap, if we faint not." A few days subsequently, two Burmese women, Mah Shan and Mah Pwau, professed their faith in Christ, and were baptized September 9, in the waters of the Irrawaddy. On the 29th of the same month Mr. Kincaid writes as follows, "Inquiry is on the increase. The call for books is greater than at any time before, since I have been in Ava. We feel greatly encouraged from what we see and hear around us. The God of grace is looking down upon these sons of darkness; the vale of death is visited by the day-spring from on high, and a rustling is heard, as if dry bones were shaken by a mighty wind." This promising state of things continued several weeks, and was assiduously improved by Mr. Kincaid, assisted by Mounge Kai, in preaching the word, conversing with inquirers, and distributing several thousands of tracts; and "a rapidly growing interest was apparent among the people to read and hear about God and Christ," as late as the 6th of November, when Mr. Kincaid, at an early hour, was again summoned to the palace, and arraigned before the High Court of the Empire. The immediate though undesigned occasion of this threatening procedure, was probably the act of a foreign resident in no way connected with the mission. It is manifest, however, from the course of events as narrated by Mr. Kincaid, that jealousy and ill-will towards the Christian religion, and all who advocated it, had been rankling for some time in the hearts of several influential members of the government, and that nothing was wanting at any moment but some trivial pretext to call them forth. This appears, indeed, from the nature of the charges alleged against Mr. Kincaid. "The American teacher is stirring up divisions among the people, teaching them to despise the religion of their country, and to follow a religion which the king, the princes, and noblemen do not approve. He is not contented to live in the golden city quietly, as other foreigners do, but, in the city, and all places around, is giving books, and preaching a foreign religion, and his object is to bring into contempt and destroy the religion which has been revered for ages." As a natural consequence of this persecution, though it failed of its avowed object, inquiry was for a season partially suppressed. "The people are cautious," Mr. Kincaid writes, under date November 26, "and not willing to be thrown into prison; for he who gets in once, never forgets the horrors of the place." "The brethren and a few good inquirers," he adds, "continue to call. Their fortitude and Christian deportment, in these perilous times, have greatly endeared them to our hearts."

Additions to the church were also made about this time, of Mounge Mounge, baptized Nov. 18, and Mounge Oo Doung, baptized Dec. 5. At a later date government appeared less hostile. In a letter of Jan. 27, 1835, Mr. Kincaid writes, "Should you ask now what the prospect is, I must say I see no reason to be discouraged. The promise of God, 'Fear not, for I am with thee,' is a cordial in every hour of despondency." A few days previous, Messrs. Brown and Cutter,



whose visit to Ava has already been noticed, had set out on their return to Maulmein, carrying with them the printing-press. Mr. Cutter had first completed, however, the printing of a second edition of the Catechism, of 3000 copies.

The following month—February—was marked with the sickness of Mrs. Kincaid, who was brought to the borders of the grave by intermittent fever; and when this dark cloud had passed by, the prospects of the mission were again overcast by one of the most expensive and imposing exhibitions of human folly, as Mr. Kincaid characterizes it, ever known in Burmah—a festival in honor of an idol which the emperor set up. The festival continued nearly two months; and during it, music, dancing, masquerades, dramas, single combats, eating, drinking and making merry, were kept up night and day. This gloomy season of revelling and idolatry was not however attended with unmixed evil. Besides an immense multitude who had voluntarily assembled to witness these pagan orgies, the emperor had summoned to his court all the nobles and tributary princes of his empire, even from the remotest provinces; and the opportunities which were thus presented to spread abroad some knowledge of the only true God, to an almost equal distance, were faithfully improved. At one time, April 25, Mr. Kincaid was visited by eight Shans, part of the body-guard of a Shan prince, then in the city; at another, June 22, by a company of 22. Among his visitors on the 30th of May, were eight *Yiens*, a people whom he had never seen before, but, “judging from their dress, of more cultivated and chaste feelings than the Burmans.” “One of the men,” says Mr. Kincaid, “could read and speak Burman well, and he interpreted what I said of God and his law. He told me there were many in the city they came from, *Legare*, who could read Burman, and they wished to take tracts to them, and there they could have them translated into their own language.” “Had I a good Burman assistant,” Mr. Kincaid adds, “I would send him on to explore this field, and to preach the blessed gospel in this hitherto unvisited region. I would delight, myself, to be the bearer of these glad tidings of salvation; but alas, here are millions sitting in the shadow of death, and to these the gospel must be preached.” On the 4th of June, Mr. Kincaid was again visited by *Yiens*, sixteen of whom “came in a body to the house, and begged for the sacred books.” “I read and explained,” says Mr. Kincaid, “about an hour and a half, one of their number (an intelligent man) being my interpreter. At the end of every explanation, they would break out in conversation among themselves, as if quite amazed at what they heard. I distributed among them 50 tracts, and two copies of Luke and John: also sent to their prince a copy of Luke and John, the View, Balance, Scripture Extracts, and the Three Sciences, and then dismissed them with the charge to forsake idols, and all sin, and worship the living God, who made heaven and earth.” Besides the Shans, and *Yiens*, and Chinese, and Kathayers, the position of Mr. Kincaid at Ava gives him frequent access to Mahometans and Brahmins. In Ummerapoora are two or three thousand Mussulmans, many of whom are men of wealth and influence, while at the south of the city, a short distance, is a village of 200 brahmins, besides about three thousand in Kathay, having the same written language. One brahmin had secretly professed to be a disciple of Christ, and at his earnest request Mr. Kincaid had sent to Rev. Mr. Pearce, of Calcutta, for some copies of the New Testament, and a few tracts in Bengalee. The request was promptly complied with, and on their reception Mr. Kincaid gave away ten copies of the Testament and two hundred tracts in about two hours. “Among the various nations that throng this city,” Mr. Kincaid remarks, “after the Burmans and Shans, the Brahmins are the most interesting.”

**Boarding School.**—The school mentioned in our last Report, has been continued under the direction of Mrs. Kincaid. The whole number of scholars, May 22, was 18, though 11 only had been in school at any one time, 5 of them were girls. A larger school might have been obtained had it been judged advisable.

**Baptisms.**—Beside the five individuals, already mentioned, Mounge Na Gau was baptized March 22, 1835, making the whole number of baptisms at Ava, by Mr. Kincaid, 12, 8 men and 4 women.

At the last dates, the native Christians had been threatened and annoyed by their neighbors, but the hostility was wearing away, and the prospects of the mission were more encouraging than they had been for some weeks previous.—Mr. and Mrs. Simons, who left Maulmein June 22, but had been detained a while at Rangoon, arrived at Ava the seventh of September.

## MISSION TO THE KARENS.

Mr. Mason, of Tavoy, in a letter to a friend in this country, dated July 4, 1835, says of the Karens, "Be they Israelites, or Gentiles, they are the most interesting people on the pages of modern history; and I verily believe, that, since the days of the apostles, the power of divine truth has never been made so manifest as in their conversion. The language is a most eloquent one; and when I sit, as I sometimes do, and listen to a native, preaching the Gospel with more genuine eloquence than a whole university could produce, and then think of his state and that of his nation half a dozen years ago, I am lost in astonishment."

The number of missionaries attached to the Karen mission since January, 1835, beside native assistants, and including Mr. and Mrs. Howard of Rangoon, is nine. Much incidental labor has also been performed by other missionaries at Maulmein and Rangoon, or in occasional excursions, as already stated. The number of native assistants whose names have been given, is seven. The stations permanently occupied by the missionaries are two, Tavoy and Chummerah, beside Mergui, Maubee, and Newville, and several out-stations occasionally visited.

TAVOY.—Missionaries, Rev. JONATHAN WADE, Mrs. WADE, Rev. FRANCIS MASON, Mrs. MASON, Miss ANN P. GARDNER.—Native assistants, *Moung Kya, Moung Sha-too, Moung Shwa-boo, Ko Myet-la, Moung Sek-hee.*

Tavoy is the chief city of the province of Tavoy and stands on a river of the same name, about 220 miles south of Maulmein, and nearly in the latitude of Bangkok. Population of the province in 1833, 34,188,—of the city, about 9,000. The city was first occupied as a missionary station in 1828. Connected with it are also six out-stations, *Malamyu, Toung-byouk, Pyee-khya, Ka-pa, Tsa-ra-wa, and Ta-mler*, between which and Tavoy the labors of the missionaries are distributed, according to the seasons of the year. During the dry season, the Gospel is preached extensively in the interior, while the rainy season is devoted to the study of the language, the translation of the Scriptures, the preparation of tracts, and the instruction of schools at Tavoy. Mr. and Mrs. Wade and Miss Gardner arrived at Tavoy January 10, 1835.

*Translations.*—Under date Oct. 1834, Mr. Mason writes, "I have devoted considerable time, these rains, to writing Karen, and have two more tracts ready for the press. One, *Salvation*, a dialogue in verse, being with slight alterations a translation of the Burman Catechism, and another, the *Vade Mecum*, a large tract, consisting of a portion of Scripture, reflections and remarks thereon, accompanied by an appropriate hymn for every day in the month, intended primarily for family worship, but serving at present for Bible, hymn-book, and body of divinity." Another Karen tract, "*The words of the ancient fulfilled*," was at the same time in press, at the expense of the Tavoy Missionary Society. In April, 1835, a fourth tract was in readiness for the press, embracing the principal parables, and many other extracts from the Scriptures, adapted to the parables respectively, with an appendix of more than fifty hymns. But the most important work in this department of missionary labor, is the translation of the New Testament into Karen. At our last dates, Mr. Mason was prosecuting it with the liveliest interest. In the letter already quoted, he remarks, "I am daily employed in the translation of the New Testament into the language, and cannot lift off my thoughts from the all-absorbing subject, or my pen from the paper, to write English letters to my dearest friends;—not because I love them less, but because I love the Karens more. They are literally stretching forth their hands for the bread of life, and give it them we must." Mr. Wade was also employed, during the rains, in preparing or revising books in the Karen language, particularly the Karen dictionary.

*Printing.*—It has already been mentioned, under the head of Maulmein, that two Karen tracts had been printed at that station; one, consisting of 12 pages, octavo, of which 1,300 copies were printed; and the other, *Salvation*, or *Karen Catechism* in verse, also of 12 pages, in an edition of 1,000. These tracts, however, were printed under great disadvantages, partly on account of the imperfection of the Karen type, and partly from the distance to which it was necessary to send the proofs for revision. Both these inconveniences, have since, we trust, been remedied, a complete set of Karen type having been procured at Calcutta by Mr. Hancock, and arrangements made, either for the removal of a printing-



press to Tavoy, or for the prompt revisal of publications put to press, by some other means.

*Schools.*—In 1834, during the rains, a Karen school was taught by Mr. and Mrs. Mason, in which, in addition to the female department, special attention was given to the training up of native assistants. Several natives were thus educated to be school-teachers, and arrangements have been made in a recent tour down the Tenasserim for the establishment of schools in four different places, to be put under their charge. Two other Karen schools had been taught during the preceding rains, by native assistants, at the out-stations, Matamyu, and Toung-byouk.

There were also three Burman schools under the superintendence of Mrs. Mason, where Christian books were read, and portions of Scripture committed to memory every week. The average attendance had varied from fifty to sixty, nearly one half of whom were females. During the summer of 1835, the schools conducted by Mrs. Mason, aided by Miss Gardner, were increasingly prosperous, and the number of scholars amounted to nearly two hundred.—At the last of April, 1835, agreeably to arrangements previously made, about 60 Karen youths, male and female, came down to Tavoy from Matamyu, and other villages, to join the boarding-school under the direction of Mrs. Wade. In a letter of June 6, Mr. Wade writes, "They give us great satisfaction, both in regard to the progress which they make in learning and their moral conduct. Though required to spend but about seven hours of the day in study, they voluntarily devote to it most of the hours allowed for relaxation. In the evening, at candle-light, they assemble and spend an hour in learning to sing, under the instruction of br. Vinton. After which an hour is spent in listening to a sermon, or an exposition of Scripture, and devotional exercises." "May we not hope," Mr. Wade adds, after describing the interesting circumstances under which these children had journeyed to Tavoy, "May we not hope that in these children the Scripture will be fulfilled,—'Out of the mouths of babes and sucklings thou hast perfected praise.' Some of them indeed have already asked for baptism, and are under a course of religious instruction adapted to prepare them understandingly to follow Christ in that ordinance." Letters of a more recent date, state that nine have been baptized, and about twelve others give evidence of piety.

*Itineracies.*—In Nov. and Dec. 1834, Mr. Mason journeyed several weeks among the Karens in the interior. Speaking of Matamyu, he says, "What wonders God has wrought for this region in five or six short years. When br. Boardman came out hither, there was not a sober individual, male or female, in the jungle, or one who was not in the practice of making offerings to nats. Now, I sit with a hundred consistent Christians within call, that have not drunk spirituous liquor for years. Then, the idea that they would have books in their own language, was associated with tigers laying aside their fierceness. Now, I have a Sabbath school of thirty-nine children and youth, able to read their own books, and give intelligent answers in respect to their contents." Matamyu is a new village, three days' journey from Tavoy, situated in a large plain at the confluence of the rivers Ben and K'hwa Moung-thwa, whose united waters form the Tenasserim, about latitude 14° 12'.

A second tour was made to Matamyu, by Mr. Mason and Mr. and Mrs. Wade, in January and February, and thence down the Tenasserim to Mergui. A third tour was made in March, by Mr. Mason, to Toung-byouk. Much good was accomplished in these excursions. At Matamyu, the efforts of Mrs. Wade seconding the previous labors of Mr. Mason, were signally blessed, and on a second visit of Mr. Wade, the number of hopeful inquirers and applicants for baptism was about 60, of whom 25 were received. Mr. Mason also, in his tour to Toung-byouk, baptized four individuals. In his journal dated at that place, March 27, he remarks, "It is as rivers of waters in a dry place, to find myself transported, in a couple of days, into the midst of this Christian people, where nothing meets the eye or the ear but what would lead one to suppose that the gospel had been known here for centuries,—yet all the work of three short years."

*Miscellaneous labors.*—Religious services have been conducted in the English chapel, as heretofore. There have also been social prayer-meetings during the week. "The congregation is small," Mr. Mason remarks, Oct. 1834, "but favorable changes have occurred in one or two persons, and I had the pleasure of baptizing one on the fourth of this month." During the last rains, the English de-



partment was committed to Mr. Vinton, of the Chummerah station, temporarily resident at Tavoy. The following is an extract from his letter, dated June 6: "I usually spend an hour and a half [in religious services] four evenings in the week, besides occasionally visiting at the hospital and barracks. Within five or six weeks, ten soldiers have entirely left off the use of intoxicating liquors, and have commenced attending meeting. Our assembly has more than doubled. There are a number of interesting inquirers. The few among them that are entertaining hope, are beginning to feel a deep anxiety for the conversion of their impenitent associates; and their prayer-meetings are held with special reference to the accomplishment of this object."

*Tavoy Baptist Missionary Society.*—The Missionary Society, connected with the English congregation, which was formed, Nov. 22, 1833, held its first annual meeting, January 5, 1835. According to the Annual Report which was then read, much missionary labor had been performed by several members of the Society, aside from their ordinary avocations, and 484 rupees had been received by the treasurer during the year. At the same meeting also the Society voted to take two native assistants on their funds, in addition to the two previously engaged in their service.

*Baptisms.*—Before the close of 1834, seven had been baptized, and from January, 1835, to April, there was a further addition of twenty-nine Karens, and one Burman—making, with the nine Karen scholars since baptized, a sum total of 252 since the station was established. The Burman who was baptized by Mr. Wade, about the middle of March, was a man of some distinction for learning among his countrymen, and teacher of one of the day-schools under the superintendence of Mrs. Mason.—There had been five deaths.

*Mergui.*—This station, it will be recollected, was vacated by the death of Ko Ing, in October of 1834. In giving notice of the event, and of the results of the labors performed there, Mr. Judson writes, "Though Ko Ing was faithful and laborious until death, it did not please the Lord to give him any present success. Mergui, however, has been well sown with Gospel seed; and I have no doubt the seed will spring up, and contribute to the abundance of some future harvest, and to the mutual joy of all the laborers."

That the labor bestowed on Mergui has not been wholly in vain, may be inferred from the reception of Messrs. Wade and Mason, at their last visit in February, 1835. "When Mr. Wade stopped at Mergui," says Mrs. Wade, "even the idolaters came around him in great numbers, begging him to stay and be their teacher; and some of them assured him that there were many who would believe, if he would stay."

*NEWVILLE*—situated on the Dah-gyiang, about three days' distance from Maulmein.

From a letter of Mr. Judson, dated December, 1834, we learn that the Karen church at this station had received two members by baptism, since the June preceding, making the whole number baptized during the year, 11, and of the church, 45. About the last of April, 1835, it was visited by Mr. Cutter. The native Christians had built, at their own expense, a neat and commodious zayat, in which Mr. Cutter attended several meetings. On the Sabbath the congregation consisted of between 30 and 40, besides small children.

*MAUBEE.*—The district connected with this station, has enjoyed the labors of native preachers and assistants, a portion of the time, but has suffered greatly from persecution. Some details respecting it have been given in connection with the station at Rangoon.

*CHUMMERAH.*—Missionaries, Rev. JUSTUS H. VINTON, Mrs. VINTON. Native assistants, Ko Chet-thing, native preacher, and wife.

In consequence of the lamented death of Miss Cummings, the 3d of August, 1834, mentioned in our last Report, this station was for a few months unoccu-

pied. Mr. and Mrs. Vinton arrived January 6, 1835, and were welcomed by the church, and indeed by the whole village, with the liveliest expressions of joy.

They immediately established morning and evening worship, spending an hour at each season in reading the Burman Scriptures, exhortation, and prayer. Two public services were also regularly maintained on the Sabbath. The rest of the time was spent by Mr. Vinton mostly in conversing with visitors at the *zayat*, about the interests of their souls, and in going from house to house, and praying all he met, in Christ's stead, to be reconciled to God. Many of the neighboring villages were also visited.

On one excursion, in March, Mr. Vinton, accompanied by several native brethren, visited a Christian village about 40 miles distant, where the native Christians had agreed to erect, at their own expense, a *zayat* for a school during the rains. Their reception was most cordial, and accompanied with unequivocal demonstrations of gratitude. The following day, Mr. Vinton visited six villages, and was every where met with the same cheering evidences of interest in the new religion. "I have hardly a doubt," he remarks, "that could a good faithful missionary remain here only a few weeks, a glorious harvest of souls would be the result. Not a caviller have I found to-day. All have seemed to hear the word with gladness, and on leaving us would assure us that so far as they understood the new religion, they liked it, and wished we would come again, and teach them more about it." Mr. Vinton was also urged to visit other and distant places. At one of the villages where they stopped, they found two Karens from Siam. After hearing a little of the new religion, one of them said he wished Mr. Vinton would go immediately home with him, and preach, and establish a school in his village, alleging as a reason that the people would all become Christians. A similar request was afterwards made by a Karen, who lived on the borders of China, and who was represented by his brother as having relinquished the worship of nats, and been accustomed to pray to Jesus Christ. On leaving the Christian village to return home, numbers called out, "Teacher, we want you should come back as soon as possible; for the time seems long to the close of the next rains."—Previous to this excursion, Mr. Vinton had baptized five Karens, among whom was a brother of Ko Chet-thing. Others had applied for baptism, but were set aside for further trial.—Mrs. Vinton, besides her attentions to the sick, who were continually applying to her for relief, appears to have been assiduously engaged, from the first, in imparting instruction to females and children, in little daily meetings for conversation and prayer, and in teaching school. Under date February 23, Mr. Vinton writes, "We have a school of more than 20 scholars. Some of them are now members of the church, and the rest, we are expecting, with the divine blessing, will soon be brought into the fold. Indeed, we have encouraging indications that a number of them have already bowed to the yoke of Christ. Six have applied for baptism."

#### SIAM.

**BANKOK.**—Missionaries, Rev. JOHN T. JONES, Mrs. JONES, Rev. ROBERT D. DAVENPORT, printer, Mrs. DAVENPORT.

The year 1834 was passed at Bankok, by Mr. and Mrs. Jones, chiefly in the study of the Siamese language. Occasional aid was given to such as applied for medicines, and conversation held on religious subjects with those whom Providence put in their way. Mrs. Jones had continued her visits to the neighboring Burman village, and with apparent success. One of the aged women, to whom she had been accustomed to give religious instruction, had professed "an entire renunciation of idolatry, and the daily worship of Jesus," and in her dying moments declined paying any regard to Boodhist superstitions, saying, "I am going to a happy home." A few others had made similar professions. Some embarrassments had attended the efforts made to establish schools. A boarding-school, however, was commenced with some encouraging circumstances. At the last date, Mrs. Jones had eight scholars under her care, four of whom were boarders, besides another day-school of Chinese boys.

Early in 1835, Mr. Jones repaired to Singapore, to superintend the printing of the Siamese tract, called "Creation," which he had prepared on the basis of the Catechism, drawn up by Mr. Judson, and a Siamese version, which he had just completed, of the Gospel by Matthew. Of the tract, consisting of eight pages, and containing an outline of the fundamental doctrines of the Christian



religion, an edition was printed of 2,000 early in March. The Gospel, occupying 12 pages, 8vo., was printed in an edition of 1500 copies by the middle of June, besides a separate edition of the Sermon on the Mount, entitled "The Preaching of Jesus," also of 1500 copies,—1,000 to be bound up with the tract, "Creation," and 500 to be circulated as a distinct tract. A third tract containing from 16 to 20 pages was also made ready for the press, but could not be printed before Mr. Jones's return to Bankok. The whole number of copies of tracts and Scripture was 5,000. Mr. Jones returned to Bankok July 18. Much of his time, since then, has been spent in distributing the Siamese tracts and gospel, besides administering to the sick, and preparing for future labors. "We have many calls," he says, under date Sept. 13, "some for conversation and inquiry—some for medicine—and some from mere curiosity. Of those who called to-day, some were Cambojans, Cochin Chinese,—Taychew, Hoh-kien, Hainan, and Canton, China-men,—Siamese, Laos, and Malays; and yesterday, Hindostanee and Peguan, and Burmans. The number to-day was more than 60."

At the last dates, the attention of Mr. Jones was directed to the erection of some accommodations for the printing establishment. The lithographic press, mentioned in former letters, was on the way from Calcutta, having been rendered very complete under the superintendence of Mr. Hancock. Mr. Davenport, it is presumed, has since arrived at the station, or will shortly reach it, with a printing-press, ink, paper, &c., and, by the time he has become prepared to work the press, will be supplied with complete founts of type, both in Siamese and Chinese. Orders to this effect have been sent out to Rev. S. Dyer, missionary of the London Missionary Society at Penang, "a man every way competent to the work," says Mr. Jones, "and worthy of entire confidence."

#### MISSION TO THE CHINESE.

**BANKOK.**—Missionaries, Rev. WILLIAM DEAN, Rev. ALANSON REED, Mrs. REED, Rev. JEHU LEWIS SHUCK, Mrs. SHUCK. Native preacher, *Chek Bunti*.

Before Mr. Jones's departure for Singapore, religious services were conducted in Chinese by Bunti. The average attendance on the Sabbath was from 15 to 20, all males. Two or three aged women, wives of China-men, were intending to join the public worship as soon as practicable, and had given considerable evidence of faith in the gospel. One Chinese, of the name of Lyseng, was baptized by Mr. Jones near the close of the year. Three other Chinese were at the same time looking to a connection with the church.

On the 12th of January, 1835, Mr. Dean, who, in company with Mrs. Dean, sailed in the *Cashmere*, as stated in our last Report, arrived at Singapore. Early in the following March, while waiting for a passage to Bankok, he was called to follow his companion to the grave. In attempting to convey a box of letters to the *Cashmere*, a few weeks afterwards, accompanied by Mr. Jones, he narrowly escaped with life, from an assault of Malay pirates, who threw Mr. Jones into the sea, and pierced Mr. Dean with several barbed spears. He recovered from his wounds, however, without sustaining any permanent injury, and shortly after renewed the study of the Tay-chew dialect of the Chinese language, to which he had applied himself, at the suggestion of Mr. Jones, on his arrival at Singapore. This dialect was never learned by a foreigner, and is consequently the more difficult of acquisition, but, being very prevalent at Bankok, and altogether used by the members of the church there, the expediency of Mr. Dean's attending to it is obvious. In July, Mr. Dean accompanied Mr. Jones to his appointed field of labor among the Chinese population of Bankok. His first attempt to preach in Chinese, was on the last Sabbath in August. The meeting was opened by prayer in English, as usual. Bunti next read and explained several passages of Scripture, closing with prayer in Chinese, and singing a psalm. Mr. Dean then announced to them, though in brief terms, the coming of Jesus Christ from heaven to earth to save men, and the eternal consequences of receiving or rejecting his salvation. The number present was thirty-four. In September and October the congregation had increased to fifty.

Messrs. Reed and Shuck, and their wives, on reaching Bankok, will devote the ensuing summer, it is expected, to the study of Chinese, and be preparing to enter on such stations as Divine Providence shall designate. Meanwhile the



thousands of Chinese emigrants, who throng Bankok from Cœchin China and Hainan, will furnish them with opportunities for usefulness as fast as they advance in the acquisition of the dialects spoken by those interesting people.

### ARRACAN.

KYOOK PHYOO.—Missionaries, Rev. GROVER S. COMSTOCK, Mrs. COMSTOCK.

The province of Arracan, formerly a part of the Burman empire, but, since 1826, under the jurisdiction of the Honorable East India Company, lies on the east side of the bay of Bengal, south of Chittagong, and between 15° 54' and 20° 51' north latitude. Its population is estimated by Mr. Comstock at something less than 250,000, and that of Ramree, one of the four districts into which the province is divided, at about 70,000, scattered around in 374 villages. Of the other districts, Akyab, lying to the north of Ramree, is somewhat larger, and has one missionary, Rev. J. C. Fink, of the Serampore Society. At the south, are Sandoway and Aeng, smaller than Ramree, and entirely destitute of missionary laborers. The station occupied by Mr. Comstock, is in Ramree district, at the north point of Ramree island, containing about 2,000 natives, besides English residents, troops, &c.

The missionaries arrived there from Maulmein March 4, 1835, and were kindly received into the family of Mr. Adams, the master-attendant of the port, until they were provided with a permanent place of residence. The following Sabbath, March 8, Mr. Comstock commenced his missionary work, visiting the villages, collecting the people around him, few of whom appear ever to have heard of the eternal God, and the Lord Jesus Christ—and reading and distributing tracts and portions of scripture, of which he had brought from Maulmein more than a million and a half of pages. At the close of the first three months' labor, some knowledge of the new religion had been extensively disseminated, and an interest excited even in remote villages. Visitors had called on Mr. Comstock from the neighboring island Cheduba, and from Aeng district, to obtain tracts, and to learn who was the more excellent, Gaudama, or the Lord Jesus; and though no one had as yet appeared to be deeply convinced of sin and of his need of the Savior, there were several, both male and female, who professed to believe in Christ and to desire new hearts.

During the rains, Mr. Comstock's time was almost exclusively devoted to the study of the language. Fewer visitors called at the mission-house than previously—occasionally, however, 15 or 20 were present. When the weather permitted, Mr. Comstock was accustomed, as before, to visit the neighboring villages, preaching and distributing tracts. The number of tracts distributed during the rains, was 25,000.

### MISSION TO THE TELINGAS.

Missionaries, Rev. SAMUEL S. DAY, Mrs. DAY, Rev. ELISHA L. ABBOTT.

The attention of the Board was first directed to the people who speak the Telinga or Telooogo language, by the Rev. Mr. Sutton, of the General Baptist Mission in Orissa. According to his statement, in connection with information derived from other sources, a territory stretching along the coast southwesterly from Orissa, 600 miles nearly to Madras, and transversely into the interior, about 400, with a population equal to the whole census of the United States in 1830, and speaking essentially one language—embraces within its wide extent but one missionary station, occupied at the present time by a single missionary. A part of this territory, the Northern Circars or Collectorates, lies within the jurisdiction of the Presidency of Madras, or Fort St. George, and contained, in 1826, a population of about 3,000,000.\* The remaining 10,000,000 are subjects of the Nizam (Nabob) of Hyderabad or Golcondah, anciently called Telingana, from which the Telingas derived their name. The territory belonging to the Nizam lies mostly between the Godavery and Krishnah or Kistnah rivers, and includes, together with Hyderabad, parts of Aungabad, Beeder, and Ellichpoor, extending as far as the Gawilgurh on the north, and the Toongbudrah be-

\* Ganjam, 375,281; Vizagapatam, 941,004; Rajahmundry, 733,308; Masulipatam, 529,849; Guntoor, south of the river Kistnah, 454,754;—Total, 3,039,196.

low Rachore on the south, and from Budrachellum on the Godavery in the east, westward to Purainda, 17 miles from Poona, embracing an area of 95,000 square miles. The Telinga language meets the Mahratta and Karnata at Beeder. The missionary station alluded to, is at Vizagapatam, in the Collectorate of the same name. The territories of the Nizam have never been entered, it is believed, by the Christian missionary.

Mr. and Mrs. Day, and Mr. Abbott, were designated to commence the Telinga mission the 20th of September last, and on the 2d day following took passage, with other missionaries, in the ship *Louvre*, for Calcutta. The measures they would adopt on their arrival at that port, whether to accompany Mr. Sutton to Orissa, or to proceed directly to Madras, were left to the indications of Providence. One of their earliest objects will be to acquire an adequate knowledge of the Teloo-goo language; and another, to ascertain the most favorable point at which to enter on their labors. Either of these could be prosecuted to good advantage both in Orissa and at Madras. Considerable intercourse is carried on between Orissa and the Collectirates, and many of the Telingas are accustomed to resort there, while, at Madras, the language spoken by the native population is said to be the Teloo-goo, under the common name of Malabar. Possibly, however, the missionaries will find it expedient to proceed, with very little delay, to their contemplated field of operations, in which case an important position may be found at Rajahmundry, Vizagapatam, or Masulipatam.

At some future, and, we hope, not distant day, it may be found advisable to penetrate into the interior, and to establish missionary posts at Hyderabad and other cities of the Nizam. No impediment to the propagation of the gospel is apprehended in any part of his dominions, sustained as he is, in his authority, by the forces of the East India Company, while the comparative coolness and salubrity of the climate are favorable to extensive itineracies.

In commencing a series of missionary operations in the regions we have now indicated, the Board have learned with high satisfaction that much important preparatory work has been done, in the kind appointment of God, to convey the knowledge of his salvation to this benighted people. If we cannot say, in the language of the Calcutta Appeal, an Appeal addressed to the American churches on behalf of British India, at the very time, though mutually unaware, when the Board were devising the means of commencing the Telinga mission,—if we cannot say, as may be said of Bengal, “the seed has been scattered abroad, and the fields are white for the harvest,” we can at least say, “the soil is ready for the reception of the seed, and the seed ready to be sown.” As early as 1809, a Telinga version of the New Testament had been made by the Serampore missionaries, and though it perished in the destructive fire of 1812, it was prepared anew, and printed in 1817-18. The Telinga Pentateuch was also printed by the Serampore missionaries in 1821. And since that time the Madras Auxiliary Bible Society, to whom the charge of completing the Telinga Scriptures was then transferred, have been laboring with commendable zeal in the same good work, while the Religious Tract Society, also of Madras, have been providing Teloo-goo tracts and other valuable publications, among which are Hymns, Catechisms and Bunyan’s *Pilgrim’s Progress*. What is now mainly wanted, is men. “The present number of missionaries,” says the Appeal just mentioned, “is very inadequate even to carry on the stations already in existence, much less to extend the sphere of their exertions, which would be so desirable.” Let the requisite number of missionaries be furnished—the duty specially assigned to the American churches—and the work is ready to their hands. They may at once enter in and plant, and reap, and gather unto everlasting life.

#### MISSION TO THE SHANS.

Missionaries, Rev. NATHAN BROWN, Mrs. BROWN, Mr. OLIVER T. CUTTER, printer, Mrs. CUTTER.

“Shan,” says Mr. Jones, “is the name given by Burmans and Siamese to the Laos country.” It is not limited, however, to that region, or to the people who dwell there. “Their kindred races,” says the British Resident at Gowahatti, “extend throughout the country, whence arise all the mighty rivers from the Burrampooter, to Kianguan (the river of Nankin;) they occupy entirely the two



frontier provinces of Ava—Hookoom and Moongkoom ; they occupy all the east bank of the Irrawaddy ; they stretch down the Salwen to Tenasserim ; Laos and Siam and Cochin China are their proper countries ; they compose half the population of Yunnan, a great proportion of that of Salwen, and stretch up into that district that has always baffled the Chinese, between Thibet, Tartary and Sechuen ; whilst Assam is chiefly populated by the overflowings of this great people. The Cacharese are Shans ; and the governing race of Upper Assam for many centuries,—the Ahoms,—are a tribe from the highest eastern sources of the Irrawaddy.”

Various estimates have been given of the numbers belonging to the Shan tribes. Spread abroad over so many and extended regions, they cannot be few. They are represented by Capt. Jenkins, the gentleman from whom we have just quoted, to be ten times as numerous as the Burmese. Their character is also said to be much superior to the Burman. Those whom Mr. Kincaid saw at a Shan mart, a short distance from Ava, appeared to be a mild and industrious people, and by their dress and manufactures indicated a state of society much more advanced in civilization than the Burmese. Many of them dwell in large towns ; other tribes are agricultural ; some are engaged in traffic. The Khamtis, who live in the north-east district of Assam, are “a fine bold people, and their neighbors, the Sing-phos, though less civilized, are a good-tempered, simple race.”

Their religion has been generally supposed to be Boodhism. The Khamtis and Sing-phos are called Boodhists, and the Ahoms were probably sectarians of some branch of Boodhism, though they had not the image of Boodh in their temples, and do not appear to have been idolaters.—But whatever their religion is, it is not Christianity. The true God is to them, still, “the unknown God,” and, with here and there an exception, the name of Christ has not been heard by them. Occasionally our missionaries in Burmah have announced the gospel to such as Providence cast in their way ; but no herald of salvation has ever ascended their rivers or traversed their plains ; the feet of them that publish glad tidings have never been seen on their mountains ; and so far as we have been able to learn, not a solitary individual of these unnumbered millions has believed on Him through whom only is the remission of sins.

The point at which it is proposed to commence operations to evangelize this benighted people, is Sadiya, situate at the north-east extremity of Assam, a country formerly subject to the emperor of Burmah, but of late under the nominal control of a native prince, protected by the Honorable East India Company. The Board were directed to this place, in the first instance, by Messrs. Pearce and Trevelyan, of Calcutta, and through them, by Captain F. Jenkins, the gentleman to whom reference has already been made, and to whose kind offices, in connection with Messrs. Trevelyan and Pearce, the Board are indebted, under God, for “so wide and effectual an opening” into the heart of countries hitherto deemed inaccessible. According to their representations, indeed, it would be difficult to find a position more inviting in itself, or more commanding. The country is believed to be healthy, on the testimony of English residents after a trial of many years ; the climate is pleasant, the soil is exceedingly rich, and the tribes with whom the mission will be brought into immediate contact, the Khamtis and Sing-phos, are intelligent and well-tempered.—But its principal recommendation is the bearing which it seems to have upon adjacent countries and the missions already in progress in Siam and Burmah. From Sadiya the communication is open with Yunnan in China, and by this route a corps of scientific gentlemen were intending the last season to penetrate the interior of that country for the purpose of inquiry respecting the tea plant. It lies near the head waters, it will also be recollected, of the Kiangku, or Nankin river, which runs through the centre of China. “I hope,” says Mr. Brown, “the Board will avail themselves of this opening of Providence, and immediately send out one or two missionaries with a view to enter China. They might leave their families at Sadiya, while they went to explore the country, previous to making a permanent settlement, and, in case they should at any time be driven from China, they might find a safe retreat and a fine field of labor among the Shans.” An equally direct communication is presented on the north with Bootan and Thibet, countries under the sway of the Grand Lama, and the seat of the Shaman religion, hitherto unvisited by the Christian missionary. Lassa, the capital of Thibet, and the residence of



the Grand Lama, is situated near the Burrampooter, which flows thence through the whole extent of Assam, and might be easily reached, it is believed, from Sadiya. The Chinese, too, have considerable trade with Lassa, and it is not improbable that Sadiya lies on, or near, one of their thoroughfares. "On this side," says Mr. Trevelyan, "Bootan, and Thibet, and more countries and people than we have any accurate knowledge of at present, lie open to the messengers of the gospel." Similar facts exist in relation to Assam and Cassay, (Katheh.) South-west from Sadiya lies the whole extent of Assam, bisected by the Burrampooter; and the nearest missionary station is Gowahatti, under the direction of the Serampore mission, distant several hundred miles; while at the south, Manipur, the capital of Cassay, (the country between Assam and Burmah,) at the distance of about 200 miles, and entirely destitute of the light of the gospel, is easily accessible by a road travelled at some seasons by cavalry. Further to the east, is the district of Bong, inhabited by Koukies, (supposed to be a tribe of Shans,) and this again borders close on Bamoo (or Bomau) the northernmost city of Burmah, lying on the Irrawaddy, which washes the golden city, and within 20 miles of the Chinese border.—The relation of Sadiya, as a missionary station, to the Siam and Burmah missions, is of no less interest. The Meinam or Siam river might be ascended about two thirds of the distance from Bankok to Sadiya, and a chain of missionary posts extended through the whole length of Laos, and along the south-western border of China. And if Bomau were occupied by missionaries from the north, the whole length and breadth of Burmah might be speedily filled with the light of the knowledge and the glory of God.

"All this," says Mr. Kincaid, speaking of the desirableness of planting a branch of the mission at Bomau, with a press at Ava, and Burman assistants travelling incessantly between Ava and Bomau, preaching the gospel and distributing tracts,—“all this is practicable, and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease and health, and even life itself. These regions, that have never been trodden by the messengers of peace, might soon lift up their hands to God. O, that American Christians would take a careful survey of this vast field, and send up their united petitions to the God of all grace, in behalf of these nations.”

The individuals designated to commence the mission at Sadiya, have already been named. Their appointment, made originally by the missionaries at Maulmein with entire unanimity, was eminently judicious, and has received the cordial sanction of the Board. Mr. Brown having assiduously prosecuted the study of the Burman language for nearly two years, and Mr. Cutter having had some experience in printing eastern languages, they will be prepared to enter at once into their work among a people whose dialect and written characters bear a close resemblance to Burmese and Siamese, and many of whom are able to understand and speak the former. The Board have also the satisfaction to believe that this arrangement will be entirely agreeable to the gentlemen who have taken so deep and active an interest in the establishment of the mission. "I know of no person," Capt. Jenkins writes, "to whom I would more willingly apply, to select a missionary, than Dr. Judson. The connection of the Sadiya dialects and tribes with the Burmese language and country, makes it obviously most important to get a gentleman from the Rangoon mission; otherwise we should be losing a year of precious time, whilst the individual was acquiring a competent knowledge of the Shan languages, which a Burmese scholar will master without difficulty." Such indeed was the solicitude of this gentleman to forestall the least unnecessary delay, in supplying Sadiya with a missionary, that he proposed to contribute 1000 rupees as "his mite towards the establishment of a mission family in that place," and whenever they had had a press at work six months, to double that sum, if he remained in charge of the Province.

Messrs. Brown and Cutter, with their families, arrived at Calcutta from Maulmein, September 2, and were expecting to set out for Sadiya, about the 1st of November, after the close of the rains. The ascent would probably occupy four months. Mr. Cutter would take with him a printing-press procured at Calcutta, for present use, together with a standing-press, 100 reams of paper, and a sufficiency of Burmese and Roman type with diacritical marks in Shan, &c.; also a type-mould and some type metal. An additional press with a full supply of printing materials will be sent out to the station during the current year, and a complete set of Shan characters prepared as early as practicable.

## DOMESTIC OPERATIONS.

## MISSIONARY APPOINTMENTS.

During the year ending April 1, 1836, the Board have commissioned, exclusively of native assistants in Burmah, thirty-two missionaries and assistant missionaries; thirty of whom have entered upon their work, or are on their way to their respective fields of labor; one has been released from his engagement, on account of sickness, and one removed by death.

Their names and designations are as follows :

*Germany*.—Rev. J. G. Oncken, Mr. C. F. Lange, assistant.

*Liberia*.—Mrs. Elizabeth Mylne, Rev. A. W. Anderson.

*Chinese*.—Rev. Jehu Lewis Shuck, Mrs. Shuck, Rev. Alanson Reed, Mrs. Reed.

*Siam*.—Rev. Robert D. Davenport, printer, Mrs. Davenport.

*Telingas*.—Rev. Samuel S. Day, Mrs. Day, Rev. Elisha L. Abbott.

*Burmah*.—Rev. Lovel Ingalls, Mrs. Ingalls, Rev. James M. Haswell, Mrs. Haswell.

*France*.—Rev. Erastus Willard, Mrs. Willard, Rev. D. Newton Sheldon, Mrs. Sheldon, Rev. Louis Dusart, Mr. Alexy Moutel, assistant.

*Ottawas*.—Miss Mary Bond, Miss Sarah Day.

*Ojibwas*.—Miss Nancy Brown, Judson Bingham, assistant.

*E. Cherokees*.—Oganaya, native preacher.

*W. Cherokees*.—Rev. Chandler Curtiss.

*Choctaws*.—Rev. Eber Tucker, Alanson Allen, M. D.

*Shawanoes*.—Mr. Robert Edmonds.

Miss Eleanor Macomber, who was also recently designated to the Burman mission, was formerly connected with the mission at Sault de Ste. Marie.

## FOREIGN AGENCY.

On the 22d of September last, Rev. Howard Malcom, a member of the Board, and late pastor of the Federal Street Baptist church, Boston, embarked in the ship *Louvre*, for Calcutta, under appointment to visit our missionary stations in South-eastern Asia. On arriving at Calcutta, and having provided, as far as may be, for the favorable commencement of the Telinga mission, he will proceed, by the earliest opportunity, either to Burmah or Siam, and there enter on the more direct objects of his important trust. In the right prosecution of these, he will of course need, and will undoubtedly receive, the hearty co-operation of the missionaries at their respective stations. At the same time he will avail himself of all suitable opportunities for more extended inquiry, and for personal observation, and will endeavor to ascertain such facts and principles as will best aid the Board in the future prosecution of their work, either at the stations already occupied, or at those which shall be established in connection with them, and in extending our operations to adjacent countries, especially among the Chinese, the nations bordering on the south and west of China, and the islands of the China Sea.

Mr. Malcom's intercourse with the missionaries will, also, it is believed, be highly gratifying and salutary to them, and will tend to perpetuate the mutual confidence and harmony that have so happily existed among them, and between them and the Board, and which are so essential to the right discharge of the momentous duties devolved upon us.

The term of his absence will be limited to the shortest period required to effect satisfactorily the designs of his appointment.

## DOMESTIC AGENCIES.

The operations of the Board in this department of their work have been enlarged the past year by the appointment of two additional agents, Rev. Samuel

Cornelius, of Alexandria, D. C., to labor in Virginia, and Rev. Jesse Hartwell, of Charleston, S. C., to labor in South Carolina, Georgia, and Alabama.

Mr. Cornelius entered on his appointment August 31, and appears to have been met with great cordiality by all the churches and associations whom he visited.

The labors of Mr. Hartwell, which have as yet been confined for the most part to South Carolina, have also been well sustained. "The missionary spirit," he writes, "is fast increasing among us. Persons, a few years ago enemies to the blessed cause, are now coming forth to our aid. Wherever I go and plead the cause of the heathen, I find a sympathy prevailing which leads to action." The Board are happy to say, that since the 1st of January, 1836, Mr. Hartwell has been wholly given to the duties of his agency, having been prevented by previous engagements from rendering heretofore other than occasional, though highly serviceable aid.

The services of the Rev. Alfred Bennett have been essentially the same as in former years. During the first part of the year he labored with encouraging success among several associations of the western counties of New-York, and since then has travelled extensively, in Ohio, Illinois, Kentucky, and Tennessee. In all these states the cause he has advocated has been generally received with favor. Occasionally, however, he has found reason to lament the ignorance and apathy, and even the hostility both of ministers and churches, in respect to its sacred and urgent claims.

In addition to the labors of the permanent agents, occasional journeys have been made to different, and sometimes remote sections of the country, by the Corresponding Secretary and Treasurer, for the purpose of attending meetings of Associations and Conventions. In some instances, when detained by other duties, their places have been supplied by members of the Board, and, in particular, Messrs. Jacobs and Warne.

#### PUBLICATIONS.

In accordance with the views of the General Convention, expressed at their last meeting, the Baptist Missionary Magazine, published under the direction of the Board, has been confined more exclusively, from the commencement of the present volume, to subjects relating to missions, and specially the missions of the Board. Other modifications of minor importance have also been made, and the price of subscription reduced to \$1,00 per annum in advance. During the same period, the circulation of the Magazine has been increased by about 1,200 copies. Of the Annual Report of the Board, 8,500 copies were printed, 4,000 of which were circulated in the Valley of the Mississippi. The Board continue to feel a deep interest in the widest possible diffusion of missionary intelligence. They believe, that, notwithstanding the efforts heretofore made to inform the public mind respecting the state of the heathen world, and their claims upon the sympathies and charities of the Christian church, the number is comparatively small, even in our own country, of those who have a just apprehension of the vastness of the multitude to be relieved, their deplorable condition, and the utter inadequacy of the means hitherto employed to work out their deliverance. Some foreign missionary periodical ought to be in the hands of every Christian family; and among the thousands of Baptist churches in this country, the circulation of the Missionary Magazine, it is hoped, will be still further, and rapidly enlarged.

#### CO-OPERATION OF OTHER BENEVOLENT INSTITUTIONS.

In addition to the generous donations of individuals, both in India and in this country, the Board have the pleasure to acknowledge repeated and valuable grants from several kindred Institutions, particularly the American Bible Society, and the American, the General Baptist, and the London Tract Societies. Engaged in one common cause, their co-operation has been tendered and received with mutual cordiality and common benefit. To what extent the Board may rely on the continuance of their aid in future years, and what measures may be requisite to meet its apprehended withdrawal on the part of the American Bible Society, in consequence of resolutions passed by the Board of that Society



and communicated in the subjoined letter of the Rev. J. C. Brigham, one of the Corresponding Secretaries, are questions demanding the consideration of this Board, at its present meeting.

#### STATE OF THE TREASURY.

It was stated in our last Annual Report, that the receipts from the churches, during the year just closed, had fallen far short of the expenditures of the Board, and that to sustain and carry forward our operations, as Divine Providence led the way, their contributions must be greatly augmented. The Convention accordingly voted to endeavor to raise \$100,000, as the lowest sum requisite for the ensuing year. The Board are now under the necessity of reporting a still greater deficiency. The gross receipts the past year, as appears from the Treasury records, have fallen short of the expenditures by more than twenty thousand dollars; while a large portion of the funds previously on hand, has been also exhausted, with the exception of such only as are retained according to the will of their respective donors. This striking disparity between the receipts and the expenditures of the past year, has been owing in part to the enlargement of our missions, and in part to the want of a more general and deep impression, in some sections of the country, relative to the consequent unavoidable increase in our disbursements. The Board indulge no distrust of the ability or the willingness of their brethren to sustain their labors. At the present time, especially, when the Word of life has been translated into so many languages, and millions are waiting to receive it, and missionaries, both at home and abroad, are ready to engage in the work, we feel assured that no want of pecuniary means will be suffered to prevent or retard its widest distribution.

So soon, at least, as it shall be understood by the churches, what is obviously the fact, that an urgent demand is made by the exigencies of the Board for immediate, general, and greatly enlarged contributions, we trust they will be prompt in affording all requisite aid. We cheerfully submit, therefore, to their consideration, the statement we have now made. The work committed to our agency, is their own, and so far as, with the blessing of God, it is conducted toward a prosperous issue, it must be borne forward by them.

#### SUMMARY.

The number of missions conducted by the Board, is twenty-three, two of which have been commenced since the last Annual Meeting; and the number of stations, thirty-four, of which ten have been located within the year. The number of missionaries and assistant missionaries, laboring at these stations, or on their way to them, is one hundred and thirty-two, exclusive of about thirty native assistants in the printing department. Fifty-three of these are preachers, and six are printers. Thirty-two missionaries and assistants have entered on the service of the Board, and three have left; one native assistant has been dismissed; three missionaries and three native assistants have died. There are also three domestic agencies, and one foreign agency. The number of churches is twenty-one; of schools reported to the Board, twenty-eight; of baptisms, on profession of faith, two hundred and thirty-two.

Five presses have been in operation, and three, including a lithographic press and a power press, have been added during the year: founts of type in English, Karen, Burman, and Taling, have been procured, founts of Chinese, Siamese, and Shan, have been ordered, and are in a course of preparation; and more than twenty-three hundred reams of printing paper, with a proportionate supply of other printing materials, have been sent out.

The revision of the Bible in Burmese, had been nearly finished, and the printing of the third and last volume, commenced in June, 1835. The whole Bible was undoubtedly completed before the close of the year, and is now in circulation among the people. The Taling New Testament was prepared, also, in June, as far as the end of the 2d Corinthians, the Karen dictionary enlarged, the Karen Testament commenced, and several Burman, Taling and Karen tracts printed, the gospel by Matthew translated and printed in Siamese, and, partly, in Shawanoe, and the gospel by John, with extracts from Matthew and Mark, in Creek. Translations have also been made, the past year, into Cherokee and

Ojibwa, and works prepared and printed in several other Indian languages. The number of pages printed since the close of 1833, of tracts and translations of scripture, prepared by missionaries of the Board, in fourteen languages, is more than 7,000,000. The Shawanoe Sun, a monthly periodical, has also been printed in Shawanoe and English, and about 1200 additional copies of the Missionary Magazine have been put into circulation. Preparations are in progress for the establishment of a new mission, and five mission families have been received under the patronage of the Board, to enter on their labors the current year.

## CONCLUSION.

In view of the facts presented in the Report, the Board affectionately, yet most earnestly, call on their Christian brethren to renew their faith and their zeal in giving the gospel to the heathen. Aside from considerations which ever and with uniform force bind the disciples of Christ to his service, and the work of saving men, the position of the Board at the present moment, in reference to a large portion of the heathen world, is a special motive to increased exertions.

Could we point you, dear brethren, to those missions only, which first aroused your sympathies, and shared your benefactions, even there, the fields already white could employ advantageously far more than the entire amount of the means you have hitherto placed at our disposal. The simple fact that 18,000,000 of our fellow-men are waiting to receive the Word of God, which is able to save their souls, and that this Word is already prepared to be distributed with a rapidity which nothing but the measure of our ability need limit, might alone incite us to the most laborious efforts. But the printing and distributing of the Burman Bible is a part only of the work required at our hands. Not to dwell on the claims of our western tribes, or of nations which, having the form of godliness, deny its power, God has given us access, or is manifestly preparing our way, to the tribes of Western Africa, to the numerous population of Hyderabad, and the Northern Collectories—to Siam, Arracan and Pegu, and the Karens in the wilderness—to the borders of China, and the islands of the China Sea—to the multitudes of Shans and Yiens, of Thibet and Cassay. All these, with their countless millions still buried in the darkness of paganism, without God, and without hope, call on us and implore our aid. And shall we not heed their cry? Shall we, from stupidity, or avarice, or love of ease, let go the proffered honor of bearing the tidings of salvation to half our race? We might have been almost tempted to despond, had so many and large regions been opened upon us in the beginning of our course. But missionaries have been sent out, and stations planted, the Bible has been translated, in whole or in part, into numerous languages, religious tracts have been prepared and schools established, and a system of means matured for more extended application, through which the charities of every individual of our community may directly bear on whatever object his pious liberality would delight to bless. And it was for this purpose, we trust, that God has sustained us, and borne us forward these many years: and having provided us with ample facilities and means, if we will be faithful, to fulfil his gracious designs, he now invites us to enter these territories of darkness and sin, and fill them with the knowledge and love of our Redeemer. Let us not, then, be slow to follow where God leads. Let our habitual temper and purpose correspond more worthily with the glorious ministration to which we are called. Let our property, our reputation, our domestic and social joys—let life itself be valueless, in contrast with the glory of Christ, and the salvation of the heathen; and let our future efforts, as individuals, and as a community, find in the past no parallel.

## REPORT OF THE TREASURER,

For the year ending April 20, 1836.

*The General Convention of the Baptist Denomination in the United States for Foreign Missions, in account with Heman Lincoln, Treasurer,* DR.

## BURMAN, SIAM AND CHINA MISSIONS.

Passages, outfit, expenses and supplies of Rev. H. Malcom and fourteen missionaries from Boston,	5,593,36
Payments made here and charged to missionaries and agents, belonging to the above missions,	2,829,96
Remittances for the support of the missions and schools in Burmah and Siam, publishing the bible, tracts, &c.,	13,333,33

## BURMAN PRINTING DEPARTMENT.

Presses, paper, ink, types, binder's tools, &c.,	5,792,85
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## SIAM PRINTING DEPARTMENT.

Presses, paper, &c., as above,	2,539,75
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## BURMAN SCHOOLS.

School apparatus,	19,75
	<hr/> 30,109,00

## AFRICAN MISSION.

Passages, outfit and expenses of missionaries, with supplies for them after their arrival in Africa,	1,807,72
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## MISSION TO FRANCE.

Passages, preparatory expenses and outfit of four missionaries,	1,110,00
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## MISSION TO HAYTI.

Outfit, passage and salary of Rev. W. C. Munroe,	586,13
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## NORTH AMERICAN INDIAN MISSIONS.

## Cherokees.

VALLEY TOWNS.—Rev. E. Jones's drafts, and sundries,	1,432,29
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## Ottawas.

THOMAS.—Rev. L. Slater's drafts, and sundries,	941,42
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## Ojibwas.

SAULT DE STE. MARIE.—Rev. A. Bingham's draft, &c.,	1,520,00
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## Oneidas, &amp;c.

TONAWANDA.—Remittance to the treasurer, for the Indian school, three quarters,	300,00
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## Western Cherokees.

Missionaries' drafts and supplies,	850,00
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## Western Creeks.

Missionaries' drafts and supplies,	580,34
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**Shawanoes, and other Indian Missions at the West.**

Missionaries' drafts for buildings for the Delawares and Otoes, teachers' and interpreters' salaries and supplies,	3,404,06
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**PRINTING DEPARTMENT FOR INDIANS.**

Printer's salary, paper, ink, type, printer's and binder's tools and materials,	790,00
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**GENERAL MISSIONARY PURPOSES.**

Sums applied to missions in Asia,	456,80
Post Office bills,	176,70
Fuel for the missionary rooms, sundry small payments, and pay- ments not otherwise specified,	245,14
Printing annual reports at Boston and Cincinnati, and magazines, &c., for gratuitous distribution,	418,15
Books and periodicals to distribute to missionaries,	91,74
Money refunded, having been sent to the treasurer by mistake,	25,25
Sundry articles of furniture for the Rooms, including carpet, book case, boxes and work,	76,33
Expenses of visits and delegations from the Board, by the Cor. Sec- retary, Treasurer and others, with applications of candidates for missionary appointments, including several sums previous to last year,	1,053,23
Rent of Missionary Rooms,	253,34
Salaries of the Corresponding Secretary, the Assistant Cor. Secre- tary, and the Treasurer,	2,425,00
Clerk hire,	562,67
Travelling Agents in the Middle, Southern and Western States,	1,364,98
	<hr/> 7,149,33

**AMERICAN BAPTIST MAGAZINE.**

Editor's services, &c.,	471,33
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**PREMIUM AND DISCOUNT.**

Paid interest on cash borrowed, commissions for collecting drafts on other places, discount on foreign bank notes, and premium on bank stock and bills of exchange purchased,	1,584,87
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**INVESTMENTS.**

Permanent and temporary loans,	6,971,65
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**CASH.**

Balance on hand, April 20, 1836,	162,01
	<hr/> 59,770,15

The expenditures of the missions in Asia and France have far exceeded the sums which appear in the foregoing account, they having been sustained to a considerable amount by investments in the hands of agents, advanced by the Treasurer, before the close of last year's account.

*Report of the Treasurer.*

*The General Convention of the Baptist Denomination in the United States for  
Foreign Missions, in account with Heman Lincoln, Treasurer, CR.*

CASH.

Balance on hand, as reported April 18, 1835, 3,602,82

BURMAN MISSION.

Donations from churches, associations, societies and individuals,	6,249,31	
Do. for the support of native teachers,	982,29	
Do. for the support of a school for native teachers,	60,00	
	<hr/>	7,291,60

BURMAN SCHOOLS.

Donations for the support of Burman schools,	589,06	
Do. to educate heathen children who are beneficiaries, and have had American names given them,	1,023,21	
	<hr/>	1,612,27

BURMAN TRACTS.

Donations from societies and individuals,	85,57	
Received of the Baptist General Tract Society,	400,00	
Do. of the American Tract Society, for Burmah,*	4000,00	
	<hr/>	4,485,57

BURMAN BIBLE.

Interest on part of Mrs. Bull's legacy for translations,	56,70	
One half of J. Harpham's† legacy for do.,	500,00	
Donations from churches, societies, and individuals,	1,313,96	
Received from the American Bible Society, for Burmah,‡	6,000,00	
	<hr/>	7,870,66

SIAM MISSION.

Donations,	930,39	
Received from the Am. Tract Society, for Siamese tracts,	1,500,00	
	<hr/>	2,430,39

CHINA MISSION.

Donations received,	360,79	
Received from the American Bible Society, for distributing the Scriptures to the Chinese in Burmah,	1,000,00	
	<hr/>	1,360,79
		<hr/>
		25,051,28

AFRICAN MISSION.

Donations from societies and individuals,	906,36
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\* \$3000 were also received from the American Tract Society, for the Orissa Mission, which was paid to Rev. Amos Sutton.

† The other half has since been received.

‡ Besides this sum, \$1000 were received from the American Bible Society, June 27, 1835, for the Orissa Mission, which, with \$200 from the Oliver Street (N. Y.) Foreign Missionary Society, were paid to Rev. Amos Sutton.

## MISSION TO FRANCE.

Donations from individuals,	70,00	
Received from the American Bible Society,	500,00	
	<hr/>	570,00

## MISSION TO GERMANY.

Received from the American Bible Society,	500,00
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## NORTH AMERICAN INDIAN MISSIONS.

Donations from societies and individuals,	288,36	
Received from the American Tract Society,	300,00	
Do. from the War Department, for education purposes,	1,500,00	
Do. from the do. do., for the Ojibwas,	750,00	
	<hr/>	2,838,36

## GENERAL MISSIONARY PURPOSES.

Received donations from churches, associations, societies and individuals,	21,687,73
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## PREMIUM AND DISCOUNT.

Received interest on temporary loans and dividends on bank stock,	4,078,23
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## AMERICAN BAPTIST MAGAZINE.

Received of the agent, &c.,	535,37	
	<hr/>	\$59,770,15

E. E.

H. LINCOLN, *Treasurer.**Boston, April 20, 1836.*

The undersigned have examined the foregoing account, and find the same properly vouched and correctly cast; and there is at this date in the hands of the Treasurer, a balance of one hundred and sixty-two dollars and one cent.

BELA JACOBS, }  
M. BOLLES, Jr., } *Auditing Committee.*

*Boston, April 20, 1836.*

In addition to the above, the Treasurer has received from the Rev. Jesse Mercer, D. D., of Georgia, President of the Board, a donation of FIFTY SHARES in the United States Bank, for a permanent fund for the support of the executive officers of the Board.





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